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THE VEDIC MAGAZINE

AND

GURUKULA SAMACHAR.

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CHET 1979, MARCH 1923.

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THE VEDIC MAGAZINE.

सर्वेषामेव दानानां ब्रह्म दानं विशिष्यते। (मनु०)

"Of all gifts that of Divine knowledge is the highest and noblest."

VOL.. XX
No. VIII.

CHET 1979, MARCH 1923.

WHOLE No. 173.
NEW SERIES
No. 33.

Ancient Indian Engineering Philosophy.

(By Rao Sahib K. V. Vaze I. C. E.)

CHAPTER IX.

POSTS AND STAIRS.

(1)—Wood-work in General.

स्तंभोत्तरादिकांगानां द्रव्यं द्रुमोपलेष्टकाः।
स्निग्धसाराम हासारा ह्यवृद्धास्तरुणेतराः।
अवक्रा निर्व्रणाः सर्वे ग्रहीतव्या महीरुहाः।
एकवर्णाः स्थिराः स्निग्धाः सुखसंस्पर्शनान्विताः।
प्राचीनाश्चाप्युदीचीना भूमग्नाः शुभदाः शिलाः।
सुघनाः समदग्धाश्च सुस्वराश्चेष्टकाः शुभाः।
जलादुद्धृत्य यत्नेन भिन्नछिद्रादिवर्जिताः।
स्त्रीलिंगाश्चापि पुंलिंगा निर्दोषा न नपुंसकाः॥

मयमत अ० ७१

The materials for posts and the structure above it are (1) wood, (2) stone, or (3) bricks. The trees to be used for wood work should have oily and strong core, they should be neither very old nor very young, nor crooked or bent, nor full of holes (or cracks). The nor to be used for Posts and Beams should be of uniform colour, compact, not brittle, pleasant in touch, imbedded in earth and having their heads or bigger ends in the north or east. The bricks to be used for Posts &c., should be compact, evenly burnt, giving ringing sound, immersed or soaked in water and free from cracks and holes. These materials may be males or females but not neuter in their qualities.

Indian authors sort all materials according to their वर्ण grade, लिंग quality'

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वय stage, अवस्था state and संस्कार improvement.

वर्ण लिंग वयोऽवस्थाः परीक्ष्यच बलाबले।
यथायोग्यान्त्सुधीः कुर्यात्संस्कारानिष्टसिद्धये॥
भृगुसंहिता।

An Engineer should make संस्कार improvements in his materials as may be necessary after testing their वर्ण, लिंग, वयः and अवस्था. (*a*) There are four वर्ण or grades *viz.*, श्वेत, रक्त, हरित, and कृष्ण, or ब्राह्मण, क्षत्रिय, वैश्य and शूद्र as already explained above. (*b*) There are three लिंग or qualities *viz.* पुंलिंग Males, स्त्रीलिंग Females and नपुंसक Neuter.

(1). Things that are strong in compression or vertical pressure, have granular structure, or compact or of solid uniform composition, even throughout the length, in stable equilibrium on all sides, hard on the inside though soft outside, active, light and powerful are male things.

(2). Things that are strong in tension or horizontal strain, have tissuelar structure, are laminated or stratified in composition, tapering at one end, in stable equilibrium in one position only, hard on the outside but soft inside, passive, heavy and flexible are female स्त्रीलिंग things.

(3). Things that are brittle or can stand no heavy strain, are viscous in structure, conglomerated or distorted in composition, conical in shape, in unstable equilibrium, inert, soft and weak are neuter नपुंसक things.

(*c*). There are five stages वयः *viz.*, बालत्व Child-hood, कौमार Boy-hood, यौवन Youth, वार्धक्य Oldage and निधनं Death according to the cohesion of the particles forming any thing

बालत्वं कौमारं यौवनमथ वार्धकं च निधनं च।
पंच वयांस्येष्वंत्ये नेष्टे शिष्टानि वास्तुनीष्टानि॥
मनुष्यालय चंद्रिका।

Of these five stages the last two are not to be accepted but the middle three are useful in building construction. The stage of a tree is ascertained by boring a hole through it, of any thing else by striking it with a heavy hammer.

तीक्ष्णसूच्यष्टिलाभ्यां च शोधयेत्प्रथमं वयः।
गुरुशस्त्रेण महता यष्टिलेन प्रहारयेत्॥
मयमत अ० ३३

(*d*). There are four अवस्था or states of anything *viz.*, प्रकृति Natural state, संस्कृति Improved state or cultivated state, संकृति Mixed or adulterated state, and विकृति Decayed or spoiled state. In Engineering things are very rarely used in their natural state; and in their decayed or spoiled state they are never used. Things are generally used after suitable improvement or refinement and in combination with other suitable adulteration or reinforcement. Thus for example lime is burnt slaked and sieved and is used in combination with sand, water, &c., The former set of operations *viz.*, burning, slaking and sieving is संस्कृति or improvement and the latter *viz.*, mixing with sand, water etc. is संकृति or adulteration or reinforcement.

(*e*). There are sixteen संस्कार or improvements effected in materials used in Engineering

गर्भाधानादि श्राद्धांताः संस्काराः षोडश स्मृताः॥
भृगुसंहिता।

(१) गर्भाधान, (२) पुंसवन, (३) सीमांतोन्न-

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यन, (४) जातकर्म, (५) नामकरण, (६) वेधन, (७)दर्शन,(८)प्राशन,(९)चूड़ाकर्म,(१०) उपनयन, (११) संकर, (१२) गृहप्रवेश, (१३) प्रस्थान, (१४) अंत्यकर्म (१५) सपिंडी, (१६) श्राद्ध ॥

These terms as used in Engineering mean as under:—

An Engineer has to use in his works all sorts of materials not only organic and inorganic things or mineral, vegetable and animal matters but beasts, birds and even human beings. It is necessary for him therefore to know their properties and defects as also the methods of improving their qualities and removing their defects. An Engineer has therefore to know the **वर्ण** grade, **लिंग** quality, **वयः** stage **अवस्था** state and **संस्कार** the methods of improving these things, mineral, vegetable, animal or human. This branch of the subject is largely neglected in Western Engineering. Every manager of every institution ought to study at least this **संस्कार** branch of Indian Engineering Philosophy. The **संस्कार** or methods of improvements will here be treated of in short for all things under the following heads *viz* :—

(1) Mineral and inanimate substances
(2) Vegetable materials.
(3) Animals *i. e.*, beasts and birds.
(4) Human beings.

Full details can not be given for want of necessary Manuscripts.

गर्भाधान—(1) Ascertaining the position of mineral substance by holes or bores in earth crust.

(2) Ascertaining the quality of a vegetable substance by a drill in the stem.

(3) Sowing of seeds of vegetables to ascertain their fertility ; grafting and cross breeding.

(4) Ascertaining the geneology of animals and breeding them by best selection.

(5) Inquiring into the previous history of a human being to ascertain its qualities.

पुंसवन—(1) Quantitative analysis of mineral substances and finding out the bases **पुं०** and acids **स्त्री** elements in them.

(2) Weeding of vegetable growth or substances in fields and retaining selected ones.

(3) Ascertaining the good and bad young ones of animals and rearing them by selection.

(4) Ascertaining the male and female elements in a human fœtus or embryo ; and testing a human being by candidateship.

सीमांतोन्नयन—(1) Finding the average quality of things from **सीमा** the maximum and minimum of quantitative tests.

(2) Finding the average fertility of seeds and the average quality of vegetable products from the experience of many tests carried out as above.

(3) Ascertaining the average of the breeds from many experiments.

(4) Ascertaining the average quality of employees from the experience of the candidateship of many.

जातकर्म—(1) Producing the mineral as a commercial substance or product**जात.**

(2) Producing the vegetable matter on a large scale.

(3) Propagating the species.

(4) Employing human beings in large numbers and making them into a **जाति** or caste.

नामकरण—)1) Naming the mineral as produced in a certain quarry by a certain process by a certain person.

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(2) Naming the vegetable substance by its qualities and uses.

(3) Naming the animal species or its individual for reference in talk or writings.

(4) Naming the caste, office or trade or individual for reference in dealing.

वेधन—(1) Sifting the mineral substance through sieves according to size or purity.

(2) Grading or sorting the vegetable substances according to size and smell.

(3) Breaking animals and accustoming them to reins or nose-rings.

(4) Testing a human being for his ars or hearing capacity.

दर्शन—(1) Minute examination of the mineral product for its crystals.

(2) Examining vegetable products for their colouring and trying to discolour them.

(3) Grading animals by their size, appearance and gait.

(4) Testing human beings for their sight.

प्राशन—(1) Examination of mineral substances for their solubility and melting ; purifying them by smelting ; burning or furnacing.

(2) Examining vegetable products for their juice and taste.

(3) Testing animals for their digesting capacity and special feeding.

(4) Testing a human being for its digestive strength, fasting power or capacity for endurance or honesty.

चूड़ाकर्म—(1) testing a mineral substance by hammering for its malleability.

(2) Testing vegetable matters by crushing or preserving.

(3) Marking the animals by tufts of hair, or feathers or branding.

(4) Testing a human being by some special work under secret observation for tact and intelligence.

उपनयन—(1) Testing mineral substances by touch or comparison with samples.

(2) Keeping samples of vegetable products and comparing them with old samples.

(3) Testing animals by pairing or yoking them with tested old beings.

(4) Testing human beings by competitive tests or matches.

संकर—(1) Mixing of two or more mineral substances to obtain their combined qualities.

(2) Mixing or hybridising vegetables by crops or pollen or grafts.

(3) Yoking together animals of different qualities, pairing or cross breeding for obtaining a peculiar quality of breed.

(4) Employing men in joint responsibility, forming joint stock companies or co-operative concerns, tying together by family ties.

Note—There are three sorts of **संकर** viz (1) Physical mixture **बलसंकर** mixing by force, (2) Solution mixture **जलसंकर** mixing in presence of water or some solvent and (3) Fusion mixture **अग्निसंकर** mixing in presence of fire or liquifaction or melting together. Ordinary mixture or co-operation is **बलसंकर**, mixing of solutions or friendly ties is **जलसंकर**, and melting together, chemical combinations or family ties are **अग्निसंकर** Among marriage institutions **राक्षसविवाह** Rape is **बलसंकर** or union by force, **पैशाच आसुर, गांधर्व, प्राजापत्य दैव,** and **आर्ष** are **जलसंकर** or seduction unions on interested or commercial basis, and **ब्राह्मविवाह** is **अग्निसंकर** a perfectly disinte-

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rested and undissoluble union in marriage

गृहप्रवेश—(1) Using the mineral substance in its proper place in Engineering work.

(2) Using the vegetable products for Engineering purposes.

(3) Using the animals as domesticated ones for their proper use.

(4) Taking the human beings in confidence for secret service as responsible officials to be confidently relied on.

प्रस्थान—(1) Removal of the mineral substance as waste after it has served its purpose.

(2) Removal of the vegetable product after it has served its purpose.

(3) Putting the animals as reserve or in a **पांजरापोल** infirmary.

(4) Reserving the employees as superannuated persons or on long leave or concerns under winding.

अंत्यकर्म—(1) Destruction of the waste or remelting.

(2) Throwing of vegetable matter as manure.

(3) Removal of the dead animals and burying them out of sight.

(4) Retiring the employees ; breaking up of the concerns ; removal of the dead bodies or their destruction.

सपिंडी—(1) Mixing the mineral substances with medical substances and making them into pills for medical purposes **मात्रा**.

(2) Throwing the manure into small heaps in fields, collection of fallen leaves &c.

(3) Collecting the bones &c. of dead animals into heaps.

(4) Recording in history the deeds of retired persons or broken-up concerns, collection of Sociological information.

श्राद्ध—(1) Swallowing the pills with the faith that they would relieve a certain disease or pain.

(2) Spreading the manure with the faith that it would improve the land in a certain way or benefit a certain crop.

(3) Using the bones &c., of dead animals with the faith that they would profit the user in a certain way.

(4) Using the previous history of by-gone individuals with the faith that it would stimulate others to good action or deter others from injurious activities. All mythology and history has only this use.

It would thus be seen how Indian authors are careful to study all the properties of every substance and make proper use of the study in the construction of Engineering Works. This **संस्कारप्रकरण** of Engineering Texts **शिल्प संहिता** deserves careful study by all, as it explains many intricate problems such as (1) **लिंगविचार** or Genders in **संस्कृत** Language.

(2) **परिभाषा** or Uniformity of phraseology in **संस्कृत** Literature. The **संस्कृत** civilization is seen to have grown to a stage in which all sciences were unified and used common terminology.

(3) **धर्म**—or the Religious Ceremonies of the Hindus on a utilitarian basis. It throws good light on many religious customs of the Hindus.

(4) **ज्ञान**—It stimulates one to study **संस्कृत** Literature in the hope that it may throw light on old Indian civilization and be a guide to new ones.

The following is a list of Indian male trees or trees useful for Posts and such other vertical pieces.

पुरुषः खदिरः सालो मधुकः स्तबकस्तथा ।
शिंशपार्जुनाजकर्णौ क्षीरिणी पद्मचंदनौ ।

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पिशितो धन्वनः पिंडी सिंहो राजादनः शर्मा ।
तिलकश्चद्रुमाह्येते स्तंभवृक्षाः समीरिताः ॥
मयमत अ० १६

पुरुष, खदिर, साल, मधुक, स्तबक, शिंशप, अर्जुन, अजकर्णी, क्षीरिणी, पद्म, चंदन, पिशित, धन्वी, पिंडी, सिंह, राजादन, शर्मा, तिलक ।

The following is a list of Indian female trees or trees useful for Beams and such other horizontal pieces.

निंबासनशिरीषाश्च एकः कालश्च कट्फलः ।
तिमिसोलिकुचश्चैव पनसः सप्तपर्णकः ।
भौमा चैव गवाक्षी चेत्यादयः स्त्रीमहीरुहः ॥
मयमत अ० १६

निंब, आसन, शिरीष, एक, काल, कट्फल, तिमिस, लिकुच, पनस, सप्तपर्णक, भौमा, गवाक्षी ।

The following is a list of trees useful for pegs.

खदिरः खादिरश्चैव मधुकः क्षीरिणी तथा ।
खातशंकुद्रुमाः प्रोक्ताये चान्ये सारदारवः ॥
मयमत अ० १६

दंतंच चंदनं चैव खदिरः कदरः शमी ।
शाकश्च तिंदुकश्चैव शंकुवृक्षाउदीरिताः ॥
वास्तुविद्या ।

पुरुष वकुल वन्हि क्षीरिणीत्येवमाद्याः ।
सुदृढ विमलसाराः स्थूपि कीलाः प्रसिद्धाः ॥
मनुष्यालय चंद्रिका ।

खदिर, खादिर, मधुक, क्षीरिणी, दंत, चंदन, शमी, शाक, तिंदुक, पुरुष, वकुल, and any other tree having very hard and compact wood.

2 POSTS.

Indian authors specify the dimensions of Posts from the dimensions of the building. The length of the building is the first dimension that is fixed according to the area available for the building, the breadth of the building cannot be more than this, the height of the building is fixed according to the use, and the dimensions of Posts to suit these.

इष्टाद्वैर्ध्यात्सर्वधास्रांचनाहो विस्तारो ।
स्माद्विस्तृतेः पादमानं ॥ मनुष्यालयचंद्रिका ।
आयाधिक्यं व्ययतः संपाद्यं सर्वदा प्रयत्नेन ।
वस्तुविद्या ।

तस्मान्मासूरं च तच्छेषतः स्यात् ।
स्तंभः स्तंभाद्विस्तृतिश्चोत्तराणं ।
तत्तदुत्तरविस्तारा लुपानीप्तादि विस्तृतिः ।
उत्तरादेर्घनं तत्तद्विस्तारादेव कल्प्यते ॥
मनुष्यालयचंद्रिका ।

The dimensions of the beams, planking etc. is fixed from the dimensions of the Posts and the dimensions of the pieces composing the roof are fixed in accordance with those of the beams. Thus the dimensions of all pieces are fixed in accordance with the length and height of the building.

यावान् गृहस्य विस्तार स्तावान् पादसमुच्छ्रयः ॥
मयमत ।

अंतरालस्य बाहल्यं गृहविस्तारतो भवेत् ॥
वास्तुविद्या ।

The height of the Post should be equal to the breadths of the bay and the length of the beam to be also equal to it.

गेहोदयं तु विभजेन्नवधा षडंशः ।
स्तंभोर्ध्वभाग समकं भरणं चशीर्षं ॥
कुंभीह्यदंबरसमैक विभागतुल्या ।
पादश्च तंत्रिक युतो शसमान एव ॥ राजवल्लभ ।
उच्छ्रयेनवमिर्भुक्ते चैकांशे पदकुंभिके ।
भागार्धं भरणं शीर्षं मूर्ध्न स्तंभषडंशकः ॥
शिल्पदीपक ।

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उत्कोत्सेधांश मानेन पादायामं विधीयते ।
पदोच्चं पंक्तिनंदाष्टौ भागैक स्तस्यविस्तरः ॥
कश्यप संहिता ।

यावंतो विपुले हस्ता स्तावद्गुलिसंख्यया ।
सर्वेषा मपि गेहानां स्तंभविष्कंभमिष्यते ॥
मयमत ।

The height of the storey should be divided into nine equal parts, one part should be the chair, one part should be the corbal and one part the cap or head. and the remaining six parts would be the Post proper. According to कश्यप School the thickness of the Post should be $\frac{1}{8}$th to 1/10th part of its height, and according to भृगु School the thickness to be one ninth part of the height and according to मय School the thickness to be $\frac{1}{8}$th part of the length or one अंगुल per हस्त in length. When there are more than one storey in the building, the height of the upper storeys should be less by one वितस्तिper storey and the thickness of the Post to be two अंगुल less per each storey. The highest structure contemplated is a twelve storey one and for this the thickness of the Post will be 28 अंगुल for the bottom or ground floor and 6 अंगुल for the top floor.

अष्टाविंशति मात्रैस्तु मूलभूः स्तंभ विस्तृतिः ।
तत्तद्वद्म'गुलभिन्नैन षण्मात्रंचांत्यभूमिके ॥
मयमत अ० १६

When a Post adjoins a wall its thickness may be less while the other posts should be square in section *i. e.* should have the same breadth and thickness.

तदर्धंवा त्रिभागोनं चतुर्भागोन मेवना ।
कुडयस्तंमस्य विस्तारस्तेन द्वित्रिचतुर्गुणः ।
पंचषड्गुण एवं वा भित्ति विष्केभइष्यते ॥
मयमत अ० १६

दारुपादतलंचैव तत्कुडयपाद मथोच्यते ।
तदर्धं वात्रिभागंवा चतुर्भागोनमेनवा ॥
कश्यपसंहिता पटल ।

The thickness of posts adjoining walls should be $\frac{1}{2}$, $\frac{2}{3}$ or $\frac{3}{4}$ of ordinary posts according to the thickness of the wall which should be two to six times the thickness of Posts and in inverse proportion to the post adjoining it.

पादमर्धं त्रिभागं वा भित्तेः स्तंभस्यनिर्गमः ॥

A post near a wall should project beyond or out of the wall $\frac{1}{4}$,$\frac{1}{3}$ or $\frac{1}{2}$ of its thickness.

अंतः स्तंभंबहिस्तंभं आजुसूत्रं सदा भवेत् ।
गृहाणां भित्तिमध्येस्युः शालानां च तथा भवेत् ॥
मयमत ।

The tops of inner and outer Posts as well as their sides should be in the same lines *i.e.* Posts should correspond with each other in all respects as to heights and breadths.

द्विहस्ताद्यं चतुर्हस्तं स्तंभांतर मितीरितं ॥
मयमत ।

The distance between two Posts should be from two hands to four hands.

अयुग्माः पंक्तयोयत्र युग्मा. स्तंभादय. स्मृताः ।
विषमस्तंभभागंतु वास्तु वस्तुविनाशनं ॥

Posts are even in number if there are uneven bays. An uneven number of posts is not desirable as a post comes in the center of the building and spoils its appearance.

स्तंभाग्रस्य तु हीनत्वं अष्टमांशादिकं भवेत् ।
मूलदंडस्य मूलात्तु त्रिभागं वाथ सार्धकं ॥

The dimensions of a Post at the top may be about $\frac{1}{8}$th less than those at the bottom and the dimensions of the chair should be $\frac{1}{3}$ to $\frac{1}{2}$ more than those at the bottom of Post.

Posts are to be set up exactly at the same level and for finding level the process used is as under :—

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वापीं कृत्वा जलैः पूर्णांतस्यांशंकुद्वयं न्यसेत् ।
तोयोर्ध्वं तुल्योन्नतयो स्तयोर्मूध्नोः समं तलं ॥
कश्यपसंहिता ।

अथ कुर्यादवनतं पट्टिकाभिस्त्रिभिः सुधीः ।
सांगुलीकरमानाभिस्त्रि भिस्त्र्यस्त्रं दृढं भवेत् ।
निधायत्र्यस्त्रकस्मैतद्धर्वास्त्रंबद्धलंबकं ।
यत्राधः पट्टिकायां तत्स्पृशत्पंकमथालिखेत् ।
तद्वतेनैव लंबेन जांनीयात् समंभूतलं ।
अंकालुंबगतिर्यत्र तत्रिम्नं चान्यदुन्नतं ॥
भृगुसंहिता ।

यंत्रेणावनतादिनाच निपुंन यद्वांबु संपूरणे ।
नोर्वीं चारु समां करोत्वथ दृढं स्तंभं तदारोपयेत् ॥
मय संहिता ।

(1) A trench or trough should be prepared on the plinth and this should be filled with water. Two stones strong and straight should be erected in this trough and the line joining equal lengths of these stones above the water surface is the level line, *i. e.* all points at equal distance from this line are on the same level.

(2) Three battens one hand long and one **अंगुल** thick should be joined to form a triangle and firmly fixed together. At one corner of this a plumb-bob should be hung and the batten opposite this corner should be held touching the water surface of a well or tank and the point where the plumb line cuts the battens should be marked. At any other place where the plumb-bob touches this mark the batten is level, the side on which the plumb-bob falls away from the mark is below and the other side is above. The line dips towards the plumb.

(3) A tube of the shape of a **चुल्ली** channel U should be filled with water; then the position in which the water is full on both sides is the level position. This instrument is called **अवनतयंत्र** or **जलयंत्र** Water level.

स्तंभाकारं त्रिभागैकं चतुर्भागैकमेववा ।
स्तंभमध्ये शिखां कुर्यादेतत्स्तंभ विशेषयः ।
पादुकाद्यत्तरांतस्थो निखातस्तंभ उच्यते ।
अधिष्ठानोत्तरांतस्थो ऋषालस्तंभ उच्यते ॥
कश्यप संहता पास ।

When a Post is fixed into the ground on a slab footing it is called **निखातस्तंभ** and when it is fixed on chairs on the plinth it is called **ऋषालस्तंभ**. A post of the latter kind should have a tenon going into a mortice hole in the chair. This tenon should be of the same form as that of the post but should be $\frac{1}{3}$ to $\frac{1}{4}$ its breadth and thickness. This is peculiar to **ऋषाल** Post only.

Posts are divided into seven classes according to their forms and decorations as under. These are the chief classes :—

अग्राकारं युगास्त्रं तु कुंभमंडीसमन्वितं ।
ब्रम्हकांतं, तदष्टास्त्र विष्णुकांतमितीर्यते ।
षडस्त्रमिंद्रकांतं स्मात्सौम्यं तत्षोडशास्त्रकं ।
कुंभमंडीयुतं वापि रुद्रकांतं सुवृत्तकं ।
आत्तमेव तदायामे शुंडुभेदसमन्वितं ।
युक्तं च कुंभमंडीभ्यां शुंडु पादमिति स्मृतं ।
मुक्तोत्करणकर्मांग पिंडिपादं तदेवहि ॥
मयमन अ० १६ ।

ब्रम्हकांत—A square post with similar chair and cap.

विष्णुकांत—An octagonal post with a similar chair and cap.

इंद्रकांत—A hexagonal post with a similar chair and cap.

सौम्य—A post having sixteen sides with a similar chair and cap.

रुद्रकांत—A circular post with any sort of cap and chair.

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शुंडुपाद—A trunk-like post like the trunk of an elephant with the head and end.

पिंडीपाद—A trunk-like post without carvings or one of which pearlsform part.

Similarly there are many sorts in the carvings of chairs and caps and many designs are specially recommended under special conditions. In ordinary houses such elaborate carvings are prohibited as untasteful.

स्तंभोऽष्टास्र सुवृत्त भद्रसहितो रूपेण चालंकृतो।
युक्तः पल्लवकैस्तथाभरणकै र्वापल्लवेनावृता।
कुंभी भद्रयुया, कुमारसहितं शीर्षं तथा किन्नराः।
पत्रंचेतिगृहेनशोभनमिदं प्रासादके शस्यते ॥'

शिल्पदीपक।

A post having more than four sides or a perfectly circular shape, with carvings and decorations, foliage and figures, with a chair similarly adorned, the head having figures on it, fairies supporting the arches &c., is desirable in courts or temples but not in houses.

गृहे प्रशस्ताश्चतुरस्त्रकाश्च।
स्तंभान कंदेन विनाप्रशस्ताः॥ शिल्पदीपक।

In ordinary houses the posts should be plain and square but they should not be used without chairs. These chairs keep the bottom of the posts above ground and free from damp and rot.

In गृह्यसूत्र it is ordained that the erection of a post should be accompanied by recitation of मत्र and by offerings to gods and feasting.

The following मंत्र are to be recited at the time.

इमामुच्छ्रयामिभुवनस्य नाभिं वसोर्धारां प्रतरणीं वसूनां। इहैव ध्रुवांनिमिनोमिशालां क्षेमे तिष्ठतुघृतमुक्षमाणा ॥ १ ॥

अश्वावती गोमती सुनृतावत्युच्छ्रयस्व महते सौभगाय। अत्वाशिशुराक्रंदत्वागावो धेनवो वाश्यमानाः ॥ २ ॥

आत्वा कुमारस्तरुण आवत्सोजगदैः सह।
आत्वापरिस्रुतः कुंभआदध्नः कलशैरुपक्षेमस्व पत्नी बृहती सुवासा रयिनो धेहिसुभगे सुवीर्ये ॥३

अश्वावद्गोमदूर्जस्वत्पर्णं वनस्पते रिवा।
अमीनः पूर्यतां रयिरिद मनुश्रेयो वसानः ॥४॥

(1) I erect this backbone of the Universe, the pillar of the Atmosphere, the ladder of gases. I prepare this everlasting building. May it be peaceful to me while it gives ghee (strength).

(2) O Building! Be thou full of horses, cows and truthfulness and raise me to high honour. May children cry, cows bellow and may cows without milk be well fed.

(3) May boys, youths, as well as children fill this house with their noise. May strong and well clad housewife have her pots full of curds and give birth to strong and lucky prosperity.

(4) Just as plants are full of the leaves so may this house be full of horses and cows. May the inhabitants be full of welfare and prosperity.

After reciting these मंत्र offerings are to be given in fire to all deities in the various directions and then the owner again prays to God as under

निष्ठितां प्रपद्यते धर्मस्थूणां राजं श्री स्तूप महोरात्रेद्वारफलके। इंद्रस्य गृहा वसुमंतो वरूथिनस्तानहं प्रपद्ये सह प्रजयापशुभिः सह ॥१॥

यन्मेकिंचिदस्ति उपहूतः सर्वगणसखायः साधुसंवृतः। तान्त्वाशाले ऽरिष्टवीरा गृहा नः संतु सर्वतः ॥ २ ॥

(1) I with my progeny and beasts get those houses of इंद्र full of wealth

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and high splendour, houses which have the day and night as their two shutters for the door and which a religious character or behaviour obtains with grace.

(2) Whatever I have obtained by sacrifices, by friends of all sorts, by the company of the good, I offer these to you, O house! for destroying my enemies. May my house be happy in all ways.

After this the owner is to feed Brahmins and his relatives and friends and the construction goes on.

As a general rule a post need have no joints but if a joint becomes necessary it should be always in the lower-half.

स्तंभानां स्तंभदैर्घ्यार्धादधः संघातमाचरेत् ।
स्तंभमध्योर्ध्वसंधिश्चेद्विपदा मास्पदंभवेत् ॥
॥ मयमत अ० १७ ॥

A post gives way by bending or bulging in the centre of its length and is a beam fixed at the lower end and therefore the joint may be erected at about a third of the height from the lower end.

मेषयुद्ध, त्रिखंड, सौभद्र, अर्धपाणि, महावृत्त ।
मेषयुद्धं त्रिखंडं च सौभद्रं चार्धपाणिकं ।
महावृत्तं च पंचैते स्तंभानां संधयः स्मृताः ॥
मयमत अ० ७१

खड्गासकर्णमध्यर्धद्विगुणंवातदायतं ।
त्र्यंशैकं मध्यमशिखं मेषयुद्धं प्रकीर्तितं ।
खरूपाकारं त्रिखंडं स्यात्, सत्रिचूलित्रिखंडकं ।
पार्श्वेचतुः शिखोपेतं सौभद्र मिति संज्ञितं ।
अर्धंदिग्त्वा तु मूलोग्रे चान्योन्याभिनिवेशनात् ।
अर्धपाणिरिति प्रोक्तो गृहीत घनमानतः ।
अर्धवृत्तशिखं मध्ये तन्महावृत्तमुच्यते ।
वृत्ताकृतिषु पादेषु प्रपुंजीत विचक्षणः ॥
मयमत अ० १७

मेषयुद्ध....The joint should be equal in length to the diameter of the Post or any length up to two diameters and the tenon should be one-third in dimensions fitting into a mortice.

त्रिखंड—The joint is like the form of a स्वस्तिक or it should be like three चुल्ही 'u' shaped forms.

सौभद्र—The joint has four tenons like a cross.

अर्धपाणि—The two pieces are halved in section and fitted into each other like hands shaking.

महावृत्त—The joint to have a semi-circular tenon in the centre of the section. This is particularly useful in circular or round posts.

A piece of wood should be used as it formed the part of a tree *i.e.*, the bottom should be the bottom and the top should be the top. No wood should ever be used in an inverted direction.

स्थितस्य पादपस्यांगप्रवृत्तिवशतो विदुः ।
ऊर्ध्वमूलमधश्चाग्रं सर्वसंपद्विनाशनं ।
स्रोतोभिमुखमग्रं स्याद् मूलंस्यात्पार्श्वगं सदा ॥
भृगुसंहिता ।

The upper or the lower end of a piece of wood is ascertainable by floating it in water. The end towards the flow of water is the upper end and the other end is the bottom. If the bottom and top of a piece of wood be not known it should be found out before the piece is used. A fine is ordered in case of default in this behalf.

एकद्वित्रिचतुर्भूमि युक्तेवा पंचभूमिके ।
भित्तेरुपरिभित्तिः स्यात्पादः पादोपरि तथा ।

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भित्तेरुपरि पादो वा पादोपरि न भित्तिका ॥
मयमत अ० २३

In buildings having more than one story Posts should be situated on Posts and Walls on walls ; no Post should come on a wall or a wall on a Post.

पादोपरिभवेत्संधिरंतरेनैव कारयेत् ।
ब्रह्मस्थलोर्ध्वग द्रव्यसंधानं विपदांपदं ।
ब्रह्मस्थान स्थितः स्तंभः स्वामिनश्चविनाशकः ।
तूलादीन्युपरिद्रव्याण्यत्रदोषो न विद्यते ॥
मयमत अ० १७

All joints of beams should be situated on Posts ; a joint situated on the site of ब्रह्म is the source of many dangers. It should be remembered here that vertical pieces of wood &c., are called रुद्र and Horizontal pieces are called विष्णु. A horizontal piece at right angles to विष्णु is ब्रह्मा and thus the middle point of a beam is ब्रह्मस्थान or the site or birth-place of ब्रह्म. A Post on the site of the ब्रह्मा is a death blow to the structure except in Trusses. In Trusses the vertical load on the centre post is counteracted by the strains on the side pieces and hence a Post in the centre of a beam is not to be objected to in the construction of a Truss.

उपर्युपरिभूमिस्तु द्वादशांश विवर्जिता ।
प्रासादे सर्वदा कार्यास्तंभाद्यस्यानुसारतः ॥
मयमत

द्वारंतूर्ध्वभवं च भूमिरपराह्णस्याऽर्कभागैः क्रमात् ॥
भृगु संहिता ।

The stories one over the other should be decreased in height by about one twelvth as one goes higher and the Posts, doors &c., should be made less accordingly.

सकलक्षितिपेंद्राणा मेकादशतलंभवेत् ।
नवभूमिर्द्विजेंद्राणां नृपाणां सप्तभूमिकं ॥ मयमत
गृहं चतुर्हस्तमितप्रमाणं वृद्धयाद्विरामांत
विलस्ति भागात् ॥ राजवल्लभ
भूमिलंब मितिप्रोक्तं त्रिहस्तादि नवोदयं ।
देवानां सार्वभौमाना माद्वादशतलंविदुः ॥
कश्यपसंहिता ।

The houses of kings and temples of gods may have any number of stories up to twelve and the height of the ground floor should be three or four hands to nine or eleven hands according to the number of stories. The top-most story to be three to four hands high and the lower ones to increase by a hand or a half.

स्याद्भूमिरेका वसुहस्तगेहे दशाभिवृद्धयाच
ततः परं भवेत् । दिक्शालांतं ह्येकशालादि गेहं
ज्येष्ठामध्याचाधमानां क्रमेण ॥ शिल्पदीपक ।

A house eight hands square should have only one floor and for houses increasing by ten hands more should have a story for every ten hands ; houses should have one to ten storeys.

3 STAIR CASES.

तले तले तु सोपानं प्रयुंजीत विचक्षणः ।
त्रिविधं तस्य मूलं तु चतुरं वृत्त मायतं ।
चतुर्विधप्रकारं स्यात् त्रिखंडं शंखमंडलं ।
वल्लीमंडल मत्यर्धं गोमूत्रेण समाहितं ।
मूलादग्रात्क्रमक्षीणं प्रथितं शंखमंडलं ।
स्याद्वल्लीमंडलं वृक्षारोहि वल्ली समक्रियं ॥
मयमत अ० २६

The Engineer should arrange stair-cases for communications from floor to floor ; their beginning is of three sorts, *viz*., (1) square (2) circular and (3) oblong. Stair cases are of four sorts *viz*., (1) straight (2) gnomanal (3) like a conge (4) like a creeper.

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(1) **सम** Straight stair-cases are those in which the steps go straight from bottom to top.

(2) **त्रिखंड** Gnomanal stair-cases are those in which after a few steps there is a landing and a turn. These landings and turns may be more than one also to suit the circumstances of the case.

(3) **शंखमंडल** Stair-case like a conge is one in which the steps go winding round and decrease in width like the revolutions in a conge.

(4) **वल्लीमंडल** Stair cases like creepers are winding stair-cases without reduction or increase in the size of the steps.

A stair-case is composed of three posts *viz* **अश्वपाद** the sides, **शयित** stretchers **आरोहस्थित** risers and it may be Right-handed or Left-handed according to the turn.

अश्वपादोपरिस्थित्यारोहणं वामदक्षिणं ।
अश्वपादस्य विस्तारो द्विगुणाधश्चतुर्गुणात् ।
शयित व्यास पादार्ध त्रिपादांश दृशोदयैः ।
स्थितानीभवालवृद्धसमखंडान्यनुक्रमात् ॥

मयमत अ० २६

शयान फलकव्यासः षोडशाष्टादशांगुलः ।
समुद्गतं षडं शैक मेवं सोपान कल्पनं ॥

मयमत अ० २६

The width of the stretcher should be 16 to 18 **अंगुल** and the rise should be six **अंगुल**. The depth of the sides should be twice to four times their width and the thickness of the stretchers and risers should be $\frac{1}{4}$ to $\frac{1}{5}$ their diameter.

द्विदंडाद्या सप्तदंडा सोपानस्य विशालता ।
हस्तव्यासं द्विदंडं तत्पादव्यासं तु बाहलं ॥
हस्ते यथा बलं योज्यं प्रवेश स्थित शायिनोः ।
सोपानं सर्व वर्णा प्रादक्षिण्यादि रोहणं ॥

मयमत अ० २६

The width of a stair-case should be one hand to three and a half hands and its length should be eight hands to twenty-eight hands. Pieces for the railing should be used according to requirements as also risers and stretchers As a general rule the stair-cases should be right handed *i. e.* should turn to the right.

अधिष्ठानादिशेहार्थं सोपानं पार्श्वयोर्मुखं ।
हस्तिहस्तं चाश्वपाद फलकांतं प्रयोजयेत् ।
सोपानं तदधिष्ठान स्तंभप्रस्तरवद्भवेत् ॥

मयमत अ० २६

Steps taking one from the ground to the top of the plinth should go straight in front, they may have stone walls and should have stretchers and risers of stone with a railing of the same materials and posts.

तस्मिन् भित्तिषु बाह्यकासु शुभदः प्राग्भूमि कुंभ्यां तथा । प्रासादेच मठे नरेंद्र भवने शैले शुभोनोगृहे ॥ शिल्पदीपक

The stair-cases should be located in walls in the outside or inside the plinth; the stair-cases should not be open except those in courts, schools, palaces, and mountain passes.

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ATLANTIS. THE LOST CONTINENT.

(By Mr. R. V. Lissan.)

Atlantis, the submerged continent of legend has attracted the attention of students of history and archaeology, for centuries since its first mention by Plato in his work, the 'Timœus,' some believing the story, others ridiculing it and denying its possibility. His account deals with a conversation that Solon had with the priests of Egypt while he was on a visit to that country. He was told by them that there had been a large island in the Atlantic Ocean, where civilization, the arts, sciences and commerce had originated and flourished to a high degree, but which had been sunk by a series of cataclysms and earthquakes.

This island is said to have been very large, the source whence culture had spread to Europe and Asia. An account is given of its chief city and its environs, but it suddenly breaks off and is unfinished.

In an examination of the story—in an attempt to sift the legends and tales, relating to it, we can approach it by several ways :—geological, geographical, traditional and historical.

Geologically speaking, there is nothing improbable in assuming that a tract of land may have existed as stated. We know that the earth's crust is continually changing. The Himalayas have been raised by slow movements. The Andes are of comparatively recent origin, from a geological point of view. On the Grampians of Scotland are found sea-shells, showing that at one time they formed the ocean floor and so on.

Turning to the subject of geography, some years ago, an expedition known as the Challenger Expedition. was sent out by the Admiralty, to take deep-sea soundings in the North Atlantic Ocean, An elevated submerged plateau was located in the mid-Atlantic, south of the Azores. This plateau is in length about 900 miles with a width of from 100 to 400 miles, the Azores being the narrow apex of the ridge which is known as the Dolphin Ridge; the soundings outside this limit, suddenly take a much greater depth, showing that it is above the real ocean floor and is really an elevated plateau, more particularly as its surface is irregular outlining hills and valleys such as are found in land configuration; it is also thickly covered with volcanic deposits, indicating that it has been the scene of stupendous eruptions. The Azores are also covered with lava deposits, black, red and other colours, showing that there also has been considerable activity.

In its traditional aspect, will be found perhaps, the richest field of evidence, apart from the story told by Solon. Atlantis is said to have been a powerful empire, to have had settlements and colonies in Mexico, Peru, Ireland, Spain, Egypt, the Mediterranean shores and even as far as Chaldea and Ceylon, and to have been sunk about B. C. 9, 500. . Off the West coast of Ireland there is said to have been an island called Hy Brazail to which there are references in early Irish legends such as of the Voyage of Bran. Another was called St.

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Brendan's Isle mentioned in early Irish traditions.

In America the Indians say that their place of origin was in the East, in a land where the four races of mankind dwelt happily together, the red, yellow, white and black, but the land sunk in a single night. The sacred book of the Quiche Indians, 'The Popul Vuh' of which translations exist recount the event. The tribal legends of the Zuni and Mandan Indians are similar. The Mandan Indians were white with fair hair, whence came they?. The Mayas of Yucatan, an ancient race who still survive, recount that they were once visited by a white man, whom they called Quetzacoatl, long ago, who came to them sailing out of the East in a bark of serpent skins, taught them civilization etc. and then sailed away, promising to return. This points to the direction of Atlantis. On some of the West Indian Islands are paved causeways leading to the sea shore and there terminating abruptly. Were these roads to or from Atlantis? The West Indian islands are said by some to be the highest points of a submerged land, just as the islands of the Egean Archipelago, the East Indian and Polynesan groups.

The Phoenicians long believed the Atlantic Ocean to be full of unknown terrors and to be impassable.

The flora of Europe and America show many points of resemblance between the species, both of trees and flowering plants, favouring the idea of a common origin or of some means by which they were carried from one continent to another across thousands of miles of ocean.

The lemming, a species of Norwegian rat, periodically migrates in immense swarms to a point on the coast where it plunges into the sea and is drowned in vast numbers. It is said that the reason for this strange fact is that there was once a land connection which reached either to Atlantis or America and that the instinct is preserved in the race memory of the animals who seek to migrate to the lost land.

Apart from the above considerations which are based on tangible evidence, there are the statements of occult students who aver the truth of the existence of Atlantis, even going so far as to give its size, peoples, towns and sketches of its history.

It is mentioned by Mr. Le Plongeon, the celebrated American archœologist, in his book, 'Queen Moo and the, Sphinx' that the Greek alphabet is a record in the Maya language of the destruction, giving the date and some particulars of the catastrophe.

ARYA SAMAJ ACTIVITIES BADLY NEEDED IN BENGAL.

(By Mr. Romesh Chandra Banerjee, M. A.)

The Arya Samaj has done and is doing excellent work in Northern India. In the dark days of Moplah outrages in Malabar it has been the refuge of hundreds of helpless oppressed Hindus, who were forcibly converted to Islam and whose co-religionists thought it wise to give them up, partly from political considerations, and partly from that suicidal apathy which has been a baneful charactiristic of the Hindus for centu-

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ries. The Arya Samaj is really the Salvation Army of the Hindus.

It pains me, however, to see that the Samaj has made so little progress in Bengal yet. If an insignificant Bengali can speak on her behalf, of all the provinces of India, Bengal needs most the vitalising assistance of the Church Militant of the Hindus. Bengal is even now a predominantly Non-Hindu Province. From figures disclosed at a recent sitting of the Bengal Legislative Council, it was evident that in the last decade, the number of Hindus declined by one percent, while the Musalmans increased by five per cent. And it is a well-known historical fact that once a race begins to decline it dies out very fast. There are a multitude of causes of this Hindu decadence. But the most amazing feature about the whole distressing phenomenon is the utter indifference of the Bengali Hindus. The most prominent of them are either busy——grinding their own axes or pursuing their political or other hobbies, supremely ignorant of the fact that their own graves are being dug at this moment at their feet. It may or may not be possible to arrest the decay of a whole race ; but the same may be said of many other current pre-occupations of our leading men. Besides, there is nothing but good in a manly endeavour to rescue an ancient race from an undesired death.

But, for a humble man like myself, it is nothing but crying in the wilderness. It requires a powerful voice, one that can compel attention and hearing, to rouse the people of Bengal from their fatal somnolence. Will the Arya Samaj turn its attention to this ill-fated province ? There is a branch Samaj at Calcutta ; but that is not sufficient. Intense propaganda work is urgently necessary, especially in East Bengal, where conversion to Islam, in remote villages, is almost a daily affair. In villages, where the majority are Musalmans,and the Hindus poor and un-influential, kidnapping of a Hindu girl ,virgin, married or widow is not uncommon; neither is rape an unheard-of event,though the timid Hindus keep all these facts secret. The result of every such occurrence is the rejection of the unfortunate Hindu woman by her relations and ultimate conversion. Of that peculiarly Hindu monstrosity viz excommunication on ground of pollution by touch, the result is frequently the same. So that from this cause alone, the Hindu community of East Bengal incurs a recurring numerical loss. I will not deal here with the economic and climatic causes,for they affect both Hindus and Musalmans, though there are people who,when speaking of the detirioration of the people, can see in the political condition its only cause, forgetting that this cause applies to Hindus who are dying out as also to Musalmans who are yearly growing in number.

Another peculiar attitude of modern Hindus is their encouragement of those very forces that are attacking and killing Hindu Society. This is partly due to a frame of mind which has recently obsessed the educated Hindus of Bengal, and partly to their inherent weakness which passes by the name of liberality. What would you think, for instance, of an educated Bengali patriot, who stands up at a Calcutta meeting and shouts congratulations and words of deep admiration for the Moplahs at the very time when he reads in the papers of the horrible outrages committed by these fanatics upon Hindu men, women and children and upon their religion ? And Mr. Devadhar of the Servants of India Society has said that Bengal gave next to nothing for the relief of the distressed Hindus of Malabar. I am not aware of the extent of success of the appeal which Mr. Fuzl-ul-Huq of Calcultta issued in a Musalman paper for money contribution for assisting the Moplahs,

As to the liberality of the Hindus, it is sufficient to say that this so-called liberality has been their death. We are really liberal to everybody except our own co-religionists. For instance, the other day, I read in the Vedic Magazine, that the Hindu authorities of Faridcote state expelled some Arya Samaj preachers. Evidently these gentlemen could not do the same thing to Islamic Moulvis or

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Christian padres. Again, in the December issue of the same paper, I find two articles on the Samaj, one by an Englishman who has nothing but admiration for the Samaj, the other by a prominent Bengali political leader, who describes the ideal of the Samaj as narrow and chimerical. It is said that when, about a thousand years back, the Moplahs came to settle in Malabar for trade, the Hindu Zamorin of the place, in his over-liberality to the Musalmans, made it a law that every family of Hindu fishermen of his Kingdom must give one son to the Moplahs, so that the latter might not suffer any inconvenience for numerical inferiority. And we all know what has been the reward of this Hindu liberality. Had the Zamorin been a little "narrow-minded" according to the vocabulary of some "liberal" Hindu political leaders, Malabar might have been spared many afflictions. It is unnecessary to multiply instances from history. Suffice it to say that, had the Hindus of middle ages been a little less liberal to others and a little more so to their co-religionists and countrymen, the history of India would have been written otherwise. The followers of every other religion know well how to safeguard their interests and defend themselves from the attacks of others; we go on, in the name of broad-mindedness---sacrificingthe interests of our community---interests which are ever unconnected with those of any foreign race--and giving hundreds of our co-religionists up to other aggressive religions.

The above remarks apply to the Hindus of all provinces but they are perhaps applicable with greater force to the Hindus of Bengal. To counteract this self-destructive tendency among Hindus, there is only one remedy which will recommend itslef to all except those who seem to think that the Hindu was born to be converted to other Non-Aryan religions and to be the natural prey of every other aggressive community. So long as there are other religions in the world ready to invade Hinduism it must protect itself, and in doing so go on proselytising. So long as there are millions of men in India who claim the interests of their community and religion first and everything else afterwards, Hindus must be on their guard, if they want to live. If there is narrowness in the Vedic ideal, therein lies the salvation of the Hindus and their very existence depends on it. They cannot allow themselves in the name of liberality, philanthropy or even patriotism, to be completely overwhelmed and swallowed by any other community. Theirs is the only ideal which is truly and purely Indian.

Signs of disintegration are not wanting in the Hindu society all over India. These are most patent in Bengal. Bengali Hindus are moreover, more timid and less virile than their brethren of other provinces. They have a right to be rescued by their manlier co-religionists of upper provinces. In the evil days of old, when Vedic religion was about to die out in Bengal, a band of Aryans from Kanauj came to her rescue. Twelve centuries have rolled by; Bengal is again in dire distress. If she is not saved in time, the whole fabric of Aryan culture may be extinct in her home. Will not the Arya Samaj come and revive the sacred fire in this otherwise doomed province? Bengal seems to have sunk so low that she is incapable of helping herself. She must be taught the value of Hindu unity, fraternity, efficient organization and thorough and real social reform.

Among the depressed classes, there is a vast field of work. To make its influence felt, the Samaj can start a college in Calcutta or in some important centre in East Bengal, with a few connected Schools.

It may seem presumptuous on my part to make these costly suggestions as I am unable to contribute anything towards the expenses. But though a poor man, my heart bleeds when I think of this ill-fated province. I am not familiar with the inner condition of the Punjab; but there the Samaj is doing its utmost to save the dying Hindus. But the Bengalis have not

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yet lifted a finger to save their dying brethren. One Bengali gentleman a true patriot though not of the popular brand, has tried in vain to turn our attention to the slow but sure extinction that awaits us. But his voice has been a voice in the wilderness and he was moreover laughed at and slighted by many, who thought, he ought to have exhausted his breath only in abusing the Government ; for according to many that is the only test and measure of patriotism. This gentleman may be of great use to the Samaj, for he is a man of some substance. There may be others who will come forward, once they are convinced of the necessity of such work. Above all, that God, whom our forefathers worshipped heart and soul will stand by the Samaj and crown its efforts with success. Will the Samaj at once commence active propaganda in Bengal and thus rescue her in time ?

SPIRITUALISM—A FRAUD.

(By Mr. J. R. Bhatia, M.B. C.H.B. D. T. M.)

Some time ago there appeared an article in the Vedic Magazine under the heading of 'Spiritualism, a fad'. It would be more appropriate to call it a fraud, though not always conscious fraud. It is common tactics on the part of the supporters of this new religion to cite the names of a few prominent scientists who give their allegiance to Spiritualism and thus shut the mouth of the uncritical funwary. Wallace, Crooks, Bennet, and Lodge are a striking array of names but be it remembered, that no creed, theory or dogma whether concerning religion, society or science, has ever been without its great disciples and yet how many scientific theories and religious dogmas have crumbled into pieces within the last 50 years ! How many sane people to-day, believe in the flat earth, the bodily resurrection of Jesus or his Virgin birth, witchcraft, the divine right of kings, the Christian theory of creation, so on and so forth and yet can it be seriously disputed that all these theories were believed in by otherwise some of the greatest personages in history ?

It is impossible to discuss Spiritualism from every aspect, within the scope of a small article but I think the study of the history and characters of Mediums would be most profitable ; because " Mediums " as is well said by Joseph McCabe " are the priests of the Spiritualist religion. They are the indispensable channels of communication with the other world. From them alone and through them alone can one learn the conditions under which manifestations may be expected. Were they to form a Union or go on strike the life of the new religion would be more completely suspended than the life of any other religion. They control the entire output of evidence. They guard the gates of the beyond. They are the priests of the new religion.

Modern spiritualism was born in the year 1848 when a fraudulent little American family-syndicate was formed with Mrs. Fish as the managing director with the purpose of making a profitable concern, the power of her younger sisters to rap out "spirit" communications with the joints of their toes. And from that day until ours, there is hardly a single prominent medium who has not been convicted of fraud. The following is the verdict of the French astronomer Flammarion who believes that mediums do possess abnormal powers and has studied them for nearly sixty years:—

"It is the same with all mediums, male and female. I believe I have had all of them from various parts of the world at my house during the last 40 years. One

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may lay it down as a principle that all professional mediums cheat but they do not cheat always.

Great fuss is made about paid, and unpaid, mediums. This is what the experienced astronomer says about them:— "I have seen unpaid mediums, men and women of the world cheat without the least scruple out of sheer vanity, or from a still less creditable motive—the love of deceiving. You must distrust both classes (paid and unpaid").

Listen to the verdict of a medical man of leisure and means who studied the mediumistic phenomena for 30 years—Baron Von Sehrenk-Notzing:—

"It is indisputable that nearly every professional medium (and many private mediums) does part of the performance y fraud. Conscious and unconsious fraud lays an immense part in the field ..."

Mr. Herward Corrington who has studied mediums for 2 decades in various parts of the world says:— "Ninety-eight per cent of the (Physical) phenomena are fraudulent." One must guard against the distinction of paid and unpaid mediums. The unpaid ones are generally found to be living in luxury in the company of people above their social position. They are kept by some wealthy lady ; no charge is made at the door to convince the sitters of the lack of any pecuniary motive for fraud. Not many years ago, Professor Reichel tired of exposing professional mediums heard that the daughter of a high official of Costa Richa was producing wonderful materialisations. On going there and studying the whole phenomena, he found, the ghost was a servant girl or her mother smuggled in through the back door. The medium refused to materialise a ghost. She could'nt do it. The daughter of an Italian chemist Linda Gazerra cheated scientific and professional men for 3 years (1908-11) but, was at last found to conceal her 'ghosts' and 'apports' in her false hair and her under clothing. Even Sir A. C. Doyle wants to classify mediums into white, grey and black in accordance with the degree of their genuineness. The four spotless ones were Home, Staintion Moses, Mrs. Piper and Mrs, Everett—not a great record for 70. years But all these snow-white mediums have been found out and exposed, several times during their mediumistic career and still men like Conan Doyle go on believing in and preaching their snow-whiteness.

In 1856 a wealthy London widow, (Mrs. Lyon.) asked Home, to get her in touch with her dead husband. This he did at once of course. He stuck to the lady and got immense sums from her by bringing messages from the dead husband to the effect, that she should adopt Home and endow him. She gave him at once £2600. Later on by the same fraudulent means, he got £7000 from her. Home was sued; the case was in London from April 20 to May 1,1688 under Vice Chancellor Gifford and the court of justice compelled Home to return the lot. This is the official judgment on a white medium.

Stainton Moses chose an exclusive circle of sitters who would never look for fraud. Carrington says, "no test conditions were ever allowed to be imposed upon this medium". His tricks were always performed in very bad light (if any) before a few chosen uncritical friends.

Take the Foxes who began the movement. In 1888 Margaretta Fox who had married Captain Kane and had been brought to some sense of her misconduct by him confessed (in the New York Herald September, 24) that the movement was from the start a gross fraud engineered for profit by her elder sister and that the whole spiritualist movement of America was steeped in fraud and immorality.

Mrs. Guppy who duped Russel Wallace for years, was caught at Amsterdam in 1878, along with Rita and Williams and they were searched. Rita had a false beard, six handkerchiefs and a bottle of phosphorised oil. Williams had the familiar black beard and dirty drapery of "John

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King" (the converted pirate) and scents.

The story of Florence Cook who has duped such a great scientist as Sir William Crooks, is most interesting. Suffice it to say that she was exposed four times and when ultimately, she saw that even Sir William Crooks was not quite satisfied and wanted to impose very rigorous tests on her, she declared that her mission was over, of course. Always so when found out. 'Craddock the most famous materialising medium in England who had duped the most cultivated spiritualists of London for years, was caught and fined £10 and costs at London, in 1903. Marthe Berand the next sensation of the spiritualist world was caught in 1907 and had to be transformed into 'Evac.' Miller, the wonderful San-Francisco maker of ghosts was exposed in France in 1908. Vom-Abend, the marvel of Berlin and the pet of the German Spirtualist aristocracy, was exposed and arrested in 1909. Bailey, the pride of the Australian spiritualists was unmasked in France in 1910. One can go on adding to the list of these Spiritualist mediums including, Fowler Hudson, Miswood, Mme. Blavatsky and showing how every one of them was found out and their trickery exposed.

The raps, levitations, materialisation, etc. are all done by fraud in a very clever manner and a demonstration of how they are done was given by Margaretta Fox (one of the founders of Spiritualism) in New York in 1888 publicly. Tons of phosphorous have been used in the service of religion since 1848. It has taken the place of incense. The Saintly Moses twice had a nasty mess with his bottle of phosphorous. Certain sulphides electricity (in modern times) and chemicals of the pyro-technic port, and phosphorous are used in the production of luminous phenomena. Mr. SidneyHamilton described in Pearson's weekly (February 28,1820) an illustrated catalogue of 40 pages, which he had with great difficulty secured. It was the secret catalogue of a firm that supplied apparatus to mediums. The outfit includes "a self-playing guitar" a telescopic aluminium trumpet (for direct voice) magic tables, luminous objects, and even a fully materialised female form (with face that convinces) .....floats about the room and disappears.....price £10. "For Rs.40 you can get an apparatus which will levitate a table so effectively that 2 or 3 persons can not hold the table down.

Such is the Spiritualism! Any one who, knowing the facts about the mediums can seriously believe in the spirit messages, from the other world, is not very particular whether he is deceived or not. Part of such like phenomena as automatic writing etc can be explained quite naturally and so are certain psychological manifestations, the trance etc. The latest researches of Freud, and Jung in the realms of the unconscious and pre-conscious mind, will explain almost all cases of multiple personalities. Now it will not be seriously disputed that during the last 7 years, these mediums or priests have perpetrated more fraud than was ever attributed to any priesthood before. Christian Church seems spotless in comparison.

The Vedic Dharma and Christianity.

(By P. Dharma Deva Siddhantalankar.)

Vedic Dharma is the fountain-head off all religions as Sanskrit is the mother of all languages. It is the purest and the first Dharma on the face of the earth. Such is the belief of all Aryans whatever sect they may belong to. If Vedas are truly the revealed books as all the Aryans certainly believe, it naturally follows that all the sublime teachings of the different scriptures should be found in them. My

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study of these Holy Scriptures convinces me that that is really the case.

To-day I propose to deal with the relation of Christianity with Vedic Dharma.

At first sight, it may seem difficult to find out any correspondence between these two religions ; but even a moment's thought will show us that there are many points of contact between them. Let us take into account both the points of contact and difference and then alone we shall be in a position to decide which of the two religions is more acceptable.

(1) The first point of contact is that both of them assert the Fatherhood of God. I need not quote from the Bible in this matter, and the following verses from the Vedas are enough to give countenance to my statement.

(a) त्वं हि नः पिता वसो त्वं माता शतक्रतो बभूविथ ॥ Thou art our Father, O Lord Thou art our Divine mother.

(b) स नो बन्धुर्जनिता स विधाता *i. e.* God is our Friend Father and dispenser of justice.

(c) अग्निं मन्ये पितरमग्निमापिमग्निं भ्रातर मित्सखायम् *i. e.* I regard God as my Father, as my Brother and my Friend.

(d) त्वमग्ने प्रथमस्त्वं पिताधिन । O Lord ! Thou art our Father and the giver of true wisdom.

(e) यो नः पिता जनिता यो विधाता *i. e.* God is our protector Father and dispenser of justice.

It is clear thus that Vedas mention the Fatherhood of God in the most unmistakable terms ; not only that, but they go a step further and teach us to regard God as our Divine mother the embodiment of Love pure and simple.

(2) The second point of contact which is based upon the Fatherhood of God is the brotherhood of mankind In the Bible there are references to this universal brotherhood but nowhere is it expressed in such unmistakable and impressive terms as in the Vedic verses like अज्येष्ठासो अकनिष्ठास एते संभ्रातरो वावृधुः सौभगाय which emphasise that all men are brothers. There is none superior among them none inferior by birth. In an other verse the word अमृतस्य पुत्राः *i.e.*, the children of the Immortal God has been used for all persons to whatever caste, creed and country they may belong.

(3) The third point of contact is the belief that realisation of God has for its foundation the purity of heart. Jesus lays much stress on it, so much so that Mr. Renan in his "Life of Jesus" referring to this matter writes :—

"An absolutely new idea, the idea of a worship founded on the purity of heart and human brotherhood, through Jesus entered into the world—An idea so elevated that the Christian Church ought to make it its distinguishing feature."

As regards the sublimeness of this idea of worship founded on the purity of heart there can not be the least shadow of a doubt. But the question is, is it really an absolutely new idea as Mr. Renan would have us believe ? In my humble opinion the answer to this question can be given in the affirmative. In the Vedas we find times out of number passages like मायुष्प्रहि मनसा दैव्येन and तन्मे मनः शिवसंकल्पमस्तु *i.e.* Let us always have a divine mind. Let our minds

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always entertain good thoughts. These passages when studied impartially lead us to the conclusion that this sublime idea of worship founded on the purity of heart was not a strange idea at least to the Vedic sages taking even for granted that the Vedas are human compositions.

(4) The fourth point of contact is the Omniscience of God. Though in the old Testament there are hundred and one passages to show that the Jewish God is not free from errors. Passages, like "Thy Father which seeth in secret himself shall reward thee openly" abound in the new Testament. Is that not a Vedic idea? We are expressly told in the Atharva Veda 'सर्वं तद् राजा वरुणो विचष्टे यदन्तरा रोदसी यत्परस्तात्" *i.e.* King Varuna (God) knows everything of this earth as well as of the sky above. None can ever escape from Him. Where two persons meet He is there as the third. I need not dwell at length on this point.

(5) The next point of contact between the Vedic Dharma and Christianity is the Golden rule expressed in the words "All things whatsoever you would that men should do to you, do ye also so to them. For this is the Law and the Prophets." In the Yajurveda "we find this Golden Rule enunciated in the following unmistakable terms. यस्तु सर्वाणि भूतान्यात्मन्नेवानुपश्यति। सर्वे भूतेषु चात्मानं, ततो न विचिकित्सति ॥

He who looks on all beings as his own selves and sees universal spirit pervading them all, can never hold any being on earth in contempt.

To look on all beings as your own selves ——is that not the foundation of the Golden Rule that the Veda lays down in clear terms as quoted above. It goes without saying then that the most sublime Golden Rule mentioned in the Bible is not at all original.

(6) Setting aside many minor points of contact we come to what according to the Christians is the bublimest and most original teaching of the Bible. I mean "Love your enemies. Bless them that curse you. Do good to them that hate you and pray for them that despitefully use and persecute you."

As regards the noble-mindedness and largeheartedness of Jesus who gave such a noble piece of instruction to his disciples we have not the least shadow of a doubt. But the question is, is this noble precept not to be found in ancient Sanskrit, Pali and Hebrew Literature? None who has taken pains to study the literature of the above languages will make bold to answer the question in the affirmative. Even a bird's eye view of ancient literature will convince us that almost all sages and great souls in all ages have been preaching the same thing. Verses like

अक्रोधेन जयेत्क्रोधमसाधुं साधुना जयेत्।
जयेत्कदर्यं दानेन, जयेत्सत्येन चानृतम् ॥

which abound in the Mahabharata and the Pali literature are sufficient to bear me out. When we turn our attention to the Vedas themselves, we are taken aback by finding verses like मित्रस्याहं चक्षुषा सर्वाणि भूतानि समीक्षे *i. e.* Let me see all beings with friendly eyes अनमित्रं नः पश्चादनमित्रं न उत्तरात्। इन्द्रानमित्रं नो ऽधरादनमित्रं पुरस्कृधि।" Let me have no enemy in any direction सर्वा आशा मम मित्रं भवन्तु and आरे द्वेषांसि सनुतर्दधाम which mean, "Let all persons

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in all directions be my friends and let us throw off all feeling of enmity and hatred. All passages of this nature which occur in the Vedas at many pleces show beyond the possibility of a doubt that to love all beings on earth is the principal teaching of the Vedic Dharma. But it must be borne in mind that taking into consideration the interest of the whole society Vedic does not prevent Kshatryas from punishing and even killing persons who stand in the way of general good. It asks them, however, to discharge that duty with a disinterested heart free from the spirit of venge or personal hatred. It may be early brought home to us by the words hich Veda puts in the mouth of a victorious general addressed to his defeated enemy. These words are अनपव्रताः प्रदिशो मे भवन्तु, नमैत्वा द्विष्मो अभयं नो अस्तु *i. e.* Let me have no enemy in any direction. I have no enmity even with thee. Let there be fearlessness from all sides.

How beautifully these words give expression to the truth that Vedas prevent us from entertaining any ill-feeling even towards our enemies.

Here I need not deal at length with the fact that in beautiful and most impressive words like "when thou doest alms, let not thy left hand know what thy right hand doeth" Jesus only echoes the teachings of Gita which in every line lays the greatest stress on disinterested work.

These points of contact between the two religions prove beyond doubt that they are not quite different from each other. Jesus never laid stress on dogmas, Many eminent scholars hold the view that the first three synoptical Gospels do not give tone to the received dogmas of the present-day Christians. Here I do not propose to dwell upon the subject at length. I shall only refer to so ne passages from the Bible and then leave the readers to form their own judgment.

Let me take first the Christian dogma of Redemption by grace. According to this dogma it is only through the Divine grace that the sinful nature of man wears off and he is able to attain salvation. It is only by having faith in the name of the Holy Son that salvation falls within the reach of a human being. Thus says the 4th Gospel "He that believeth in Jesus Christ is not condemned, but he that beleived not is condemned already because he hath not believeth in the name of, the only begotten son of God. In the synoptical Gospels however there is very little to support this dogma. We read for instance in St, Matthew:— Not every one that sayeth unto me Lord, Lord, shall enter into the kigdom of God, but he that doeth the will of my Father which is in heaven. In another place Jesus says to his disciples :—Except your righteousness shall exceed the rightionsness of Scribes and Pharisees, you shall in no case enter into the kingdom of heaven.

Passages of this nature are in perfect harmony with the Law of action enunciated in the Shastras. They are, however quite at variance with the dogma of Redemption by grace which is undoubtedly the foundation of Christianity.

Let us take now the dogma of the Divinity or Sonship of Jesus Christ.

The epithet (Son of God) has been used even in the Synoptical Gospels but

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the following passages from the Bible will convince us that all those who are righteous persons may be called by that name. (1) Blessed are the peace-makers for they shall be called the children of God. (2) That ye may be the chlidren of your Father which is in heaven. (3). Ye shall be the children of the Highest. (4) Pray to thy Father which is in secret.

We are justified in concluding then that to regard Christ as the only begotten Son of God is not at all subscribed to by the Synoptical Gospels.

Now we come to the dogma of Trinity. This Trinity consists of Holy Ghost, Holy Father and Holy Son. These three though separate are also one—by what miraculous formula is a riddle. There is only one verse in the Bible which expressly mentions this Trinity. The verse runs as follows :—'There are three that bear record in heaven, the Father, the Word and the Holy Ghost and these three are one.' (John I) Regarding this verse it is interesting to note that it was not found in the Bible edited by Erasmus in 1516 A.D. Even Luther while editing the Bible omitted this verse perhaps regarding it as an unfortunate interpolation. In no ancient manuscript this verse is to be seen These facts may throw sufficient light on the spurious nature of the verse on which is founded the principal dogma of Chritianity. The points of difference between the two religions are too well-known to be mentioned here in detail. The Vedic Dharma is purely monotheistic. According to it God alone is to be worshipped and all beings on earth are His children. Christianity teaches that Christ alone is the saviour of the world.

If it is only by having faith in the name of Jesus Christ that men may be saved, does it not follow that all those prophets who preceded Jesus were thrown into Hell. Will our Christian brethren assert this ? Can such a dogma ever stand the test of reason ? According to the Vedic Dharma, men, however noble-minded they may be can not be expected to be altogether free from all shortcomings and weaknesses. It is God alone who saves mankind by sending His Divine grace every now and then and not Moses,Jesus,Mohammed and other Prophets. Jesus himself gave utterance to this truth when he said, "Why callest thou me good? None is good save God only"! Is it not a surprising matter that the followers of the same Jesus who did not like to be called good even, regard him as the only saviour of Humanity?

The second point of difference between the two religions is regarding the eternity of three things. Vedic Dharma teaches that God, soul and matter—these three are eternal, whereas the Bible does not make mention of any other eternal but God. I leave it to the readers to judge which of the two relegions is more logical on this point.

The third point of difference is as regards wealth. Condemning riches downright Jesus goes so far as to say "It is easier for a camel to enter into the eye of a needle, than for a rich man to enter into the kingdom of God." The Vedic Dharm however taking into the consideration the utility of well-earned riches for bringing about the welfare of society never looks down upon them. Riches are not to blame if a man makes bad use of them.

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Setting aside many other important points in this connection we come to the question which of the two religions is more acceptable. In my opinion that religion is more acceptable which leads to the harmonious development of mankind and whose teachings are in keeping with scientific principles and philosophical thoughts. While writing on Christianity I can not forbear mentioning those martyrs who have left behind them immortal names on account of the persecutions they met with from the hands of the Christian dogmatists. Hypatia, Arias Palagions. Golelio, Bruno and thousands of others had to suffer imprisonment and even death for preaching scientific principles like the plurality of worlds and revolution of the earth round the sun which according to the Inquisition court were 'expressly contrary to the Holy Scriptures.' But I can venture to say that that is not at all the case with the Vedic Dharma. Not only are its teachings in perfect harmony with modern science as scholars like Jeicollia have rightly observed, but in its scriptures are mentioned many scientific truths asSwami Daya Nanda Saraswatee, Shriyut Aravindo Ghosh and many other scholars of note have successfully proved. Vedic Dharma takes into consideration the physical spiritual and social development of mankind and therefore is undoubtedly the first and purest Dharma on the face of the earth.

The Vision India has Worshipped.

(BY PR. T. L. VASWANI, M.A.)

Standing at a corner of a bazar in Karachi one day, I heard little boys and shopkeepers and carriage drivers shout, *Bharat Mata ki Jai*. And I asked myself:— Do they realise what is meant by Bharat? For Bharat is not these stones or this earth. Bharat stands for a *darshan*, a *vision*. In vision is *strength*, is *shakti*. A vision is not a fancy, a mere thought. It is a strong motive force,—an *Ideal* which is more than an *idea*. A nation never achieved Freedom by shouts and shows. Freedom grows out of Greatness, and a nation attains to greatness by verifying some vision.

Acient Rome was great. Her vision was Power. She showed it in her conquests and Organisation. Ancient Greece was great. Her vision was Beauty. She showed it in her art, he literature, her philosophy, and social life The modern West is not without it elements of greatness. Three of these ar *(1)science (2) politics* and *(3) industry* The West has developed a spir of Science which India needs to enric her life. The West has developed political consciousness which, if we regulated, may yet open new chapte in the world's Scripture of Freedo And industry is a dominant charac eristic of the modern period. Our ag is industrial. Britain's imperialism i in this regard, different from Roma imperialism British imperislalism essentially *economic*. Its motive is e ploitation. Britain does not come t terms with the Turk, because Brita wants Mosul oil. Britain's interest i

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India is primarily *economic*. India is a good market for British "goods" The British "Empire" is a big Business House.

What is the vision which India has worshipped? It is the vision of an inner Realm. Great is science; and greater wonders will science reveal to us in the coming years. Yet what is science without moral values? Force of nature? Yes. But there are deeper forces, the Hidden Forces of the Self, the *Atman*. These did India study in the long ago.

Politics? But more than "Politics" are the Vision and the Dream of the Inner Realm. And they who built Aryavart were not politicians but Dreamers Singers, Poets, Sages, *Rishis*. Professional politicians have oftener than not mismanaged national affairs. Seers have been the saviours of nations.

The great Ones of India studied an Inner Realm, studied its Laws, One of these only may I indicate to day. It is referred to, again and again in India's Scriptures and Epics. An Upanishad mentions it in pregnant words.—"Whatever is, is God-vestured. Rejoice through Renunciation," This Law—of seeking *anand*, in and through Renunciation,—was sought to be worked out, as it seems to me in the literature and Philosophy and religion and *asrams* of Aryavarta. *Brahmacharya* was the basis of student-life. Student was to shun luxuries. The householder was to live a life of continence. His life was regulated by *disciplines* in food and dress and marriage. The *vanaprsthi*, and *sanyassin* were pre-eminently men of *tapasya*, of renunciation. The same Law was sought to be worked out in the *varnas* of old. The Brahmin was to teach but not make money, the Kshatrya king ruled but with an aspiration later to renounce. The Vaishya earned but did not become a "profiteer" or a multi-millionare.

It was a refined civilisation evolved by Aryans in India. And a striking feature of it was,—*simple* life not *bhoga* (sense enjoyment). Much of what is named "civilisation" to day is really *bhogacharya*. Aryan Civilization was inspired by *Bramacharya*. It was a Civilisation which offered its fruits at the Feet of God. A volume has been recently published. It is named "*Civilization in the United States.*" It is written by 30 contributors. And, the conclusion arrived at by all these learned writers is:—Civilization in the United States,—there is none. The unanimous decision of 30 is significant. Motors, picnics, cinemas, gramophones and many other things. But these are instruments of *Bhoga*. And Civilization is not *Bhoga*. Families are becoming smaller in several Western countries. Marriage has ceased to be a sacrament. Journalism is falling more and more into the hands of dishonest writers. Politics are being invaded more and more by opportunists. A democracy to be safe must be swayed not by mountebanks but by sages, by thinkers, by men of sacrifice.

Rejoice in Renunciation;—such is the vision India worshipped in the days of her greatness. What vision will you worship? There are, "Parties," to-day,—you say,—in the National Camp. Let each party do its work. But let the Motto of all be *National Tranformation through the power of Renunciation*. The other night, I dreamt a dream. I wandered here

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and there; then there came a voice saying;—Arise and See, and I went into a little boat, and I saw there some people. They called themselves Pilgrims. And they were wounded, and I asked what was the meaning of it all and a voice said:—Wait and see. And soon the little Boat of my little dream touched the shore. And upon the shore stood radiant forms. And they looked at the wounded ones, the pilgrims in the Boat, and greeted them in joyous strains:—"Well-done! Worshippers of the Vision! Well-done ye that are wounded in the great good Fight!" Speaking to young men at this anxious hour in our destiny, let me say:—India worshiped a vision of Renunciation when she was Great. Worship ye the same vision to-day, then enter the Field of Action. Suffering will be your reward. It may be you will be wounded, but you will have your place in the Pilgrims' Boat; and you will know that on the other side stand the Rishis, the Spiritual Leaders to greet you in joy:—Well-done, ye that are wounded,—in Freedom's Fight.

INDUSTRIALISM IN INDIA.

(By Pt. Parmananda B. A.)

While reading Manu, one comes across his condemnation of big machinery and asks himself if Manu would take him back to the condition of wild beasts from whom he thinks he has emerged after a long struggle and a trying course of evolution. Machinery has effected a great saving of human-labour and has at the same time added to the comforts and luxuries which the modern mind has learnt to hanker after. Nobody with a grain of common sense in him would discard all machinery or deny its benefits. Machinery has its place in human society in all times and in almost all climes. Even the Negro of Africa has his bow and arrow wherewith he can kill birds of prey and keep his body and soul together. The most ignorant and the most isolated people of any country, say India, make use of some sort of machinery and to their advantage. This same Manu while enumerating the five sins that a householder brings daily upon himself and while suggesting the five big Yajnas as an expiatory measure, doesn't recommend a wholesale rejection of the grindstone, pestle and mortar and the hearth etc.

The question, therefore, reduces itself into a very simple thing. Some machinery is unavoidable; we can't go without it. But our contention is that big machinery is distinctly harmful in the interests of mankind, much more in the case of India which is already the victim of economic exploitation, physical emasculation and moral destruction For a better understanding of the subject the issue has been confined in these lines to a review of the good and the evil that canals and railways have brought to us, as ordinarily andapparently they bespeak prosperity and contentment in any country according to the canons of the present day civilization.

In India too it is tacitly assumed in offical records and in the so-called educated circles, that they have conferred untold blessings on an ungrateful people as those who challenge this statement are called. But it will be seen in the following lines that the blessing has not been an unmixed one. On the other hand it has been outbalanced by the harm and even mischief

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that these canals and railways have positively done.

Taking only one out of the many scourges of these railways, we have merely to call before our eyes the dreadful picture of the floods that swept over the smiling plains and beautiful towns and villages of Bengal and Assam very recently. It is important to note in this connection that the Modern Review of Calcutta, a very sane, popular and responsible monthly, holds the Assam-Bengal Railway responsible to a great extent for the enormous loss of life and property that these floods meant. Nearer home, we have the painful experience of some parts of the Punjab of only a few years back. One could finger out the district of Sialkot for instance, where the farmers had to cut the railway line at several places in order to provide an outlet for the water that had gathered in the fields and that had rendered all cultivation impossible. From these two occurrences, it is easy to notice another evil that this growing network of railways is doing. The railway line is generally placed on a considerably higher level than the adjoining surface. The result is that water generally accumulates on both sides of the railway and this accumulated water gives birth to malaria and other foul diseases. In dry parts of our country, malaria is quite a new thing for the inhabitants of the soil. It has taken a very big toll of human lives in places where fifty years before nobody knew any thing about it Myriads, millions of Indian people have succumbed to it and have been permanently debilitated by malaria. The question pertinent to the subject arises:--What if a few comforts and advantages come to us and we have to pay such a heavy price for them ?

It is thus clear from the above that railways are also a great source of infection and spread the contagion of any disease all around. Lest I may be misunderstood I should point out that it is not intended to run down the railway system which like every other thing in the world has a good deal to say for it. What is meant here is to weigh the advantages and disadvantages in the balance of human reason and to suggest if possible what is comparatively less harmful. As regards the latter point it will do to quote the opinion of the Modern Review itself. In one of its Editorial notes, it was suggested that locomotive engine is not the last word in science and that some countries like France and America have realised the truth of this remark and they spend more on their public roads than on railway lines. Public Roads can be available for all kinds of wheeled traffic, while the railway lines can accomodate only one. Moreover they do not absorb so much of useful land which if brought under cultivation could be turned into gold. As for infection, it requires no logic to prove that inspite of all precautionary measures that are taken, quarantines and the like, contagious diseases have spread. This is quite a new and lamentable feature in the history of the Indian nation. Beubonic and pneumonic plague, pneumonia, and particularly influenza are purely outlandish scourges.

And what justification possibly could there be for the loss of human life and cattle that one daily hears of in connection with railway accidents ? The piteous cries of passengers that were killed in the railway accident near Mewa Nanda are still ringing in our ears. Similarly the ghastly echoes of the Laddhowal tragedy have not yet died out. So much for the other dark side of the picture that railways present. Canals are, for the time being, a very productive means of irrigation and consequent cultivation. But it should never be forgotten that they are also the source of much mischief.

True, they fertilise many a virgin land but it connot be too strongly pointed out that they take away much from the strength of the soil that is already under cultivation. The produce of the land irrigated by canals is generally far inferior to well-water or rain-water produce. Neither do men and animals fare better. Canals have introduced mosquitos where they were entirely unknown. And mosquitos and malaria have proved the curse of India,

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Bengal has its woeful tale of depopulated cities and big flourishing towns,which were once very beautiful trade centres and the glory whereof eminent historians and statesmen have sung in unmistakable terms. Canals and railways, it needs no logic to prove have, changed the geographical conditions of India in our verylife-time.

It may not be admitted, but it is none-the-less true that canals have given rise to much litigation and made Indians a nation of litigants. While India and Indians are all losers by this transaction, it is really the European Companies, Ralli, Sunday Patrick etc. that thrive and enjoy all the benefit that extra cultivation brings leaving the people of the soil to snatch each other's bread and to cut each other's throat for the same. Drunkenness comes to boot as a result of the penetration of civilization or more correctly syphlisation heralded by these modern things with all their blinding glare and with all they mean in the secluded and comparatively contented interior of the country leaving both the zemindars and tenants permanent debtors and quite at the mercy of money-lenders and agricultural banks. Sir James Anthony Froude spoke out the naked truth when he said that three things usher in Occidental civilization and Occidental occupation everywhere, *viz.*, priests, (gun) powder and port wine. It is not at all strange that Lord Ronaldshay, Sir Valentine Chirol, Sir George Lloyd or other British politicians saw in the non-co-operation movement an attempt to remove all vestige of this blessed or cursed civilization (whatever it is).

And this capitalism; where will it lead and land us? The mass of Indian people are under the thumb of these capitalists who indulge in sport, their rings and speculations and who prosper at the cost of the man of the field. We have seen what penalties we have to pay under this system of monopolistic capitalism, we have seen how corporations and municipalities and even big Government departments first cripple people by introducing elaborate machinery and afterwards when they have become accustomed to it, it is all of a sudden withheld leaving the people to curse their lot. We have seen how even the primary requisites of human life, such as light and water could be shut out from the inhabitants of Amritsar during the fateful days of the martial law regime.

And what about the vast army of idlers in England, in India and in almost every other country, the problem of the day? They are threatening the peace of the world no less than they are troubling England at the present moment.

Then, who will hear the silent cries of babies that are burnt in the wombs of their mothers working in big mills and concerns not only in the West but also in some parts of India? And the tale of debauchery that is the direct result of the unnatural commingling of men and women in factories and mines will never be told to effect. The late cry of poor Hira and her father Gangadhar in the tea-plantations of Assam seems also a cry in the wilderness,

But industrialist brother! beware lest the wrath of God come upon thee. Don't defy. Manu whose vision is invariably prophetic. It was not all in vain that Christ said "Blessed are the poor for they will see God". There is a sure connection between Mammon and Unrighteousness. Simple habits and godliness go hand in hand. Turn thy steps from this complicated industrialism of the present day and revert to the old era of peace, power and plenty.

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KALKI PURANAM--A STUDY.

GENERALLY OF THE PURANAS.

(BY 'M. S.')

Being a heterodox person I have not that prejudice against the Puranas which some of you have. So I give my mental faculties that licence and relaxation which the study of more abstruse subjects makes necessary as a kind of mental holiday. So I enjoy on occasions the music and mystic abandonment which the Bhagawata Purana affords to me. And now and then I make excursions into the lesser Puranas, as I did lately into Kalki. The great sage Vyasa must have lived very long, as he is supposed to be living still, to pass through such varied development of style as is represented by different Puranas, Bhagawata and Kalki for example. There are poor imitations of "himself', or great improvements in his style, or many personalities must have informed his saintly frame to permit of such variety of diction, as if he was striving to express himself in some large rythmic measure, as we find in that grand song of the milk-maids and in the hymn of Sushanta to Kalki. Almost recognisable echoes of each other we catch as we read both.

It seems somewhat regrettable that so many second rate poets of Sanskrit trie to secure immortality for their compositions through anonymity or rather under the cloak of the revered Vyasa.

The author of Kalki Purana is a poet of no mean order as can be seen from his style and matter, though he can not be placed on the same pedestal as the author of Bhagawata. Perhaps he felt some justification for his cloak on the basis of inspiration, and may have consoled himself with the idea that he was privileged to be the medium for the spiritual cummunications of the ancient seer reputed to be still in the flesh, like the Theosophical Mahatmas.

By the way this Purana has more to say about the great Rajarshis whom the Theosophsits have exploited for their mystic or mistic cult, than the few lines which Bhagawata Purana devotes to them. Unfortunately for Theosophy these Rajarshis instead of being Jivanmuktas, are described in the Kalki Purana as warriors and rulers of the Satya-Yuga who are still waiting to marry and leave dynasties, about four hundred thousand years hence when the Satya-Yuga is to be inaugurated. Rather a long and tedious period to wait for those who wish to see the Heavenly Kingdom established on earth, when all sin and evil will be destroyed and goodness and righteousness will be established but we must not lose patience with the Puranas which love to deal with geological and cosmic periods. And who that has some knowledge of human nature can quarrel with them for almost "divine"patience with and toleration of evil, which systems of ethics and legislative institutions seem well nigh helpless to eradicate, or even to diminish

It seems to me that if mankind can become good in four hundred thousand years finally, it is a most hopeful and optimistic expectation, because many men knowing their own nature intimately despair of such a thing happening before the dissolution of this earth – a local pralaya, after all..... I have often thought over the question what these Puranas are. The orthodox Hindu whose religion has become hinged on these treatises take them to be divinely inspired works of minor Rishis which contain nothing but absolute truth and this belief is after all like the belief of all religious sects with reference to the sacred scriptures. The Puranas are said to be according to themselves, branches of the tree of Veda, as this one also says some-

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where. In various Puranas it is clearly said that they are intended for those who can understand religion better in the form of stories and parables than in the more solid and perhaps drier forms of philosophic enunciation. Others hold that they belong to that period of human evolution when Bhakti or devotion comes to take precedence over knowledge in matters of religion. There is no doubt that a softer atmosphere, more emotional and perhaps weeker than is to be found in the more vigorous hymns of Veda pervades these treatises, but it seems to be associated with a neglect or deterioration of the intellect. This view is strongly upheld by the more protestant and iconoclastic schools which began with rational Vaishnavas like Kabir, and have culminated with the violent protest of the Brahma and Arya Samajes in these days, the latter of which looks upon them as productions of minds muddled by the visions of Hashish. In my humble opinion both views are extreme and one-sided. The Purana however imperfectly expressed has a due place in the evolution of the human consciousness, religious or otherwise. It is the symbol of the age of novel and romance with a high purpose. It aims at teaching great religious and social truths by means of stories which can entertain and hold the attention of men and women and children whom philosophical exegesis would send off dosing, and the majority of humans are in that stage still. We are in fact living in that very era in these times. The nineteenth century and the twentieth are pre-eminently the age of the novel for all purpose, and there is no doubt that the novel is being used for educative purposes by many writers. It is used for entertainment and killing the time of the upper class "unemployed" no doubt, but in a very great measure it is being used for educative and propaganda purposes. Even those who have been dealing with philosophical abstractions all their lives are often more powerfully impressed by a high aimed story which brings the mind in touch with more concrete forms of conception. The truth of self-sacrfice is often brought home to one far more powerfully by reading or witnessing a drama like Tolstoy's, "Living Dead" than by reading a hundred platitudes about ethics in abstract statements. That is why a living example of self-sacrifice is a more potent incitement to deeds of sacrifice than a cartloads of books and a concrete story is nearer to a happening than abstract teaching of virtues. This is the function which the Purana has tried to fulfil in its own way. It has been well said that mythology is the poetry of religion. And as the Aryan mind here as elsewhere has tried to deal with cosmic facts also in the light of religious-consciousness, in other words has tried to see and feel the purpose of God running through the veins of creation or nature if you please it has cast these facts of general evolution into the more or less anthropomorphic forms, even where they did not strictly speaking lend themselves to this process. We see this poetical tendency in the Veda where however it is less veiled and hence less liable to misapprehension. There we witness the play of duty in the forces and cataclysms of nature, which according to spiritually blind anthropologists created religion by frightening man with what he did not understand. Does he understand these things now, very much better ? Only a few processes of a more immediate character, a few links in the unlimited chain of causation, and then a gulf and a blank. Let him who cares or can, be proud of this achievement. But it does not puff up even agnostics like Huxley and Herbert Spencer. These men have expressed their awe bordering on worship, before the incomprehensible mystery which works behind nature like a living mind, and Herbert Spencer finds it impossible to concieve of force as anything different from Will, and Huxley and Tyndal the latter of whom can not help being struck with the crystalising water as it freezes before a magnifying lantern as the work of intelligent minds, of fairy spirits--can not understand consciousness in the terms of matter or force, though

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they had tried to conceive them as such. And Huxley openly confesses that while idealism has some basis, materialism has no legs to stand upon, and if the choice were offered to him to choose between idealism and materialism which he as an agnostic is not bound to accept. he would assuredly chose idealism. While these giants think like that the pigmies of science strut about on the fields of denial, and those who are educated by these pigmies spread their tales of self-conciet still more. We have no quarrel with them, for they are within their rights assuredly. Coming back to the Puranas we find that their poetry has become still more anthropomorphic. Whatever discredit may have been cast on anthropomorphism, it is nothing so very bad after all, as we have said before. For it sees the mind behind dead nature at one leap while the philosophic mind does it with a number of steps that would not matter if these steps were always facts, but they are often the Vikalpa of fancy or Theory and hypotheses. And why should not the less sophisticated minds be allowed that privilege and play and rejoice in the realm of dream and fancy poetry which after all is as true finally in the light of the above facts, and leave the more sophisticated and those whose intellectual activities have caused an atrophy of their emotions and fancy to stew in their own misery such as Darwin and Mill confessed they were suffering from to their regret. As a human being I have to sympathise with these intellectual scientific giants for their loss for I too have suffered from it no less than with a fowl in my poultry-yard who being lame since it was a small chicken has developed one leg at the expense of the other. But joking apart, it is a serious loss to suffer an atrophy of feeling and fancy in the over-exercise of intellectual faculties, which I would certainly not like any friendly creature to suffer.

We must not forget that the Puranas deal with cosmic processes also though they put them in the form of personal tales. One can see it clearly enough if one seriously studied them without bias, as we find in a series of lectures which were delivered at Cambridge or Oxford by a learned man. They came to my hand many years ago, but I lost trace of them and have never been able to find them though I should so much like to have them. But it is not difficult to see that the Purana is adumberating the lifting of the earth out of the sea by volcanic forces, as a boar digs up the earth——a more appropriate image could not be fancied by a poet though it may be repellent to the Semitic mind. The titan at work to make the land rise above the waters and make it habitable by sentient creatures, is it not rescuing Veda knowledge, evolution of Mind in nature through her children ? Then the aquatic life and life that is amphibious, then the animal life on land, and at last man the pigmy compared to these giants and demons, who overcomes them though diminuitive in size—the Vamana. The allegory of the three steps of the Vishnu as the sun who encompasses heaven and earth, and the deeper truth of the Spirit triumphant over earth and sky and transcending these as the Vedic version is, is more rational and a little less anthropomorphic than the Puranic. Then you see the Rama of the Axe, when man is fighting against stronger beasts with the help of flint tied at the end of a stick which gives it enormous momentum and him greater superiority in the age of flint and metal tools and weapons. Then the Rama of the Bow when man gains still greater superiority over the beasts, of prey and his enemies by being able to kill from a distance thus causing the pigmy to over-awe the giants still further.

Again the triumph of mind over brute matter. Then we see the shepherd and ploughman-Krishna and Balram typifying this man in his pastoral and agricultural evolution. Again man using the animals not merely as prey in the forest but domesticating them and using them in a more

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humane fashion. And agriculture adding to his productivity of food-stuffs and increase of his race which lived and throve more meagrely before. He is in possession of fire already to cook and to weld, and is thus in a still more independent position than the animals and those who did not cook. The wealth of starch in the cereals would be inavailable to man as food for he can not digest them well without cooking and bursting the cellusose sack which preserves them against decay and digestion. Lastly comes Buddha the enlightened, when human intellect begins to grow beyond feelings and fancy. This is typified by Buddha. Man is awakening from dream and fancy to intellectual power. He questions and denies everything which can not be proved. He is anxious to understand also what he has felt. And its culmination is in the age when intellect altogether denies all feeling on which finally it rests, and thus undoes itself by destroying its own basis.

In the times to come the reign of feeling will be established when they are purified of all irrationality, and man grasps the fundamentals of knowledge in direct perception adumberated in the Para-pratyaksha, supreme perception of Patanjal and even Buddha himself. In this age man has been entering the era of personal freedom, freedom of thought and action, freedom from all authority which in his childhood kept him within the bounds of ethical law. He feels the need and pressure of this freedom from within him for it is the very element of the Spirit which is free from all limits of time and space and causation. Manu has clearly hinted at it and elsewhere the words *Swarajyam-adhigacchati* point the same way. But as his nature is not purified and his passions are not subdued he tends to anarchy in his personal and social organism. It is the feeling of inner power and inner freedom incapable of expressing itself in the body and its environment, breaking out in disregard of moral and social law. And this typifies the Age of Kali, the age of dark passions and self-indulgence which represent sin and evil. When this age reaches its culmination—see the geneological tree of Kalki and his race given in the Kalki purana, where all the evil passions and selfish desires of mankind form this group and man begins to feel the terrible inconvenience caused by his own licence and self-indulgence, the cosmic mind——Vishnu once more puts forth another wave of moral evolution to perfect man, as it happens in the individual also, which represents the cosmic drama on a small or microcosmic scale. This is the Avatara of Kalki who comes to destroy all evil and perversity in the world. It seems to me that although there must have been individual types, one or many who represented the advance of life or mankind, on the whole I am inclined to think that a general upl ft of mankind or life was meant by an Avatare of Vishnu the all-pervading Spirit. If you wish to see the unveiled philosophy of this process read it in the Gita where after enumerating his Vibhutis or powers and manifestations he sums up by saying, 'What is the good of enumerating these in detail; I stand supporting the whole of this universe with a mere fraction of myself. Note the allusion to the Purusha Sukta here, and the unveiling of the secret of Avatara as the universal stress of life for self-expression and higher and higher reaches of consciousness. And the Puranas clearly tell us that their object is to place before man for his adoration and uplift and emancipation the story of the play of the Deity in His Universe to show man the wonder and marvel of it all, so that by its contemplation he may escape the dark caves of materialism and spiritual despair and rise to the worship and nearness of God by this spiritual vision. It is to make him recognise the Lila or play of Evolution with a Conscious moral mind behind it, which alone makes worship possible. No one can worship a dark and purposeless process blind and unfeeling such as materialism places before man in its blindness. For who can be more blind than he who can call that blind whose meanest processes——

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digestion etc, which go on without his knowledge within him, the cleverest physician has not understood beyond a few meagre steps, and this understanding does not help him even to digest his food any better, but makes a dyspepetic of him which the natural man ignorant of these few steps is not, he leaving this process to accomplish its work by its own instinct or hidden wisdom. But the special topic of Kalki purana is the future Icarnation of Vishnu, in whom the final hope of righteousness and humanity rests. As said before, his function is to destroy all evil and establish the kingdom of righteousness on earth. What is most interesting in this connection is the fact that all religions with perhaps a few recent exceptions entertain this hope of the destrutction of evil and the establishment of divine justice, with this difference that each of them identifies this victory with its own faith and the destruction of all other faiths. If we were to examine the matter more deeply we shall find that this is due to the reason that each religion identifies all goodness and virtue with itself and is inclined to deny it to other religions owing to want of knowledge on the part of the so called followers of that religion, of the principles of other religions. It should not be difficult in this age when a study of comparative religion has become available to all through translations of the sacred books of every religion that in spite of all minor differences which are chiefly based on dogmas and laying stress on the very things of form which are not essential but which being formal are more easy to be observed than the principles of ethics and devofion to God and love and justice towards one's fellow beings, which are the kernel of each religion. but owing to the moral struggle involved in their observance are hard to realise and consequently are conveniently neglected by the followers and even instructors of religious doctrines. If this fact were realised then it would be easy to see that the victory of religion-whatever name it may possess would mean the victory of righteousness, goodness and truth, so that every religion could claim the victory as its own if it realised that goodness was the thing God wanted to finally triumph. This explains the wish of every faith for the final triumph of itself. It will mean not the triumph of any particular form of belief. but the triumph of goodness alone. It would mean the triumph of not any religion but RELIGION which means Dharma, or Righteousness. If we keep this in view the sectarian-looking character of the Kalki Purana will disappear, if it needs any other reason apart from the very names of the evils and vices against which Kalki is to strive and which he has to overcome. In this connection it is significant to mention that while Kalki is pictured as striving against the Jinas or Buddhists, and has to destroy them along with Mlecchas, Buddha himself is accepted as an Incarnation of Vishnu who comes for the good of the world. If the writer of the Purana were familiar with other religions even as little as he was with Buddhism, he might have said the same thing concerning the prophets of other religions also.....Notwithstanding all these fine ideas lying behind the Puranas we must not take them too seriously as many people have done which has resulted in their being condemned equally violently by others. And for this reason it is a pity that these first-second-and third-rate poets have not given their own names as the authors of the works but palmed them off on Vyasa to give them that sanctity and authority which they would otherwise not have acquired. That is the thing which has done the greatest mischief to the Puranic literature and those who like children have swallowed the tales without straining at them. When you read a good story or see a noble drama being performed you enjoy it and are uplifted by its inspiring theme although you know that the characters are fictitious and the piayers mere actors who will be laughing, just after being martyred.

The power of real art is that it appears as real for the time and leaves a good and uplifting effect on the consciousness of

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the audience, It would much detract from its influence if it were given out as an actual happening and turned out to be fictitious. It seems to me that the aim of the Puranic writers was not very different from the writers of modern nobler fiction or idylls. Tennyson has treated the legend of Arthur in a somewhat different way from the way, they had been treated before his times. He has lifted it into higher levels of thought and beauty. This is not contrary to any truth, for the poet has a right to place before his readers a theme chastened and brought nearer to the ideal than it had been done by his predecessors for the uplifting of his audience. And the Puranas have no less right in pursuing this method. The credit of attempting to write the Puranas in a more rational manner, and on more theistic lines lies with Guru Gobind Singh, who felt the need of such literature and wanted to bring it in harmony with the spirit of the age he lived in. This can be seen from the different treatment not only in style, which betrays their varied authorship, but the different treatment of the same theme in different Puranas.

Take the Prahlada legend in Bhagawata and Vishnu Puranas, and many other legends besides. Assuredly the models already existing must have been in the ken of the later authors. Yet they have treated them differently, improving in some instances and merely varying in others. This fact is used by unsympathetic critics for showing up the contradictions in Puranic lore, but this is the very thing which is really their merit, and which shows that they did not most probably intend to deceive the people in the matter of their authorship as they have been made to do by later interpolators very probably, by stamping all of them with Badarayana's name. Had they been intended to be palmed off originally as such, a much greater consistency in subject matter would have been observed, as false witnesses in the law courts try to give a perfectly consistent account of a happening to prove it, but which really disproves it or throws a doubt on its veracity in the eyes of a wise judge. You notice this frankness in the case of the better kind of Puranas like the Bhagawata and the Vishnu especially. ..... There are modern authors who have tried in the interest of truth to write certain stories which are based on facts. Witness Tolstoy's Resurrection, and probably Kreutzer Sonata. And one must admit it enhances the ethical value of a work which is grounded on truth.

But the author has to introduce many details of conversation and even occurrences which may have happened as he describes but are more likely to be imaginary. It seems to me that in a lesser degree the authors of the Puranas have done the same on the basis of the current legends which they perhaps believed to be true. In any case the tendencies of Cosmic evolution which they have delineated in their Avatara Idylls were surely believed by them to be facts of universal history or rather geology or biology, and though they have worked them up according to their poetical genius and fancy for uplifting their readers or listeners they seemed conscious that they were not writing pure fiction but something which had to do with cosmic truths. I am not prepared to deny that certain heroes of antiquity were not taken by them as representatives of the types which they believed Vishnu to symbolise ——though in this connection the philosophic doctrine of the Gita should not be overlooked, and the fact of a great man uplifting humanity with the example of his life towards a godlier life is a thing which many people now-a-days overlook philosophically although they can not deny the uplifting character of the life example of these great men. And why should not one attribute what is good and great to God, and hero-worship from which the corrupted forms of idol-worship have sprung up, is a thing which need not be despised in the matters of human progress. It would do some good to those who feel very hostile on this point to read Carlyle's Heroes and Hero worship.

Thus even the greatest iconoclasts like

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the prophet of Islam have a chance of being revered to a degree which falls short of worship only by courtesy and the severe protest of Islam against such tendencies. Budha, too, called himself a mere man though perhaps he allowed himself to be denominated "Enlightened", but a greater part of Idol-worship has sprung up from worshipping his chaityas or images set up in his memory after his Nirvana. And in these times we see the process of another iconoclast being almost worshipped by his followers——though there is a lesser chance of the worship actualising in these days of intellectual strife, in the person of the founder of the Arya Samaj. There is yet a chance for him to be made into an idol if the agnostic tendency of modern education is withdrawn, and when less educated people form the congregation of the Arya Samaj than they do now. Mahatma Gandhi for the reason that the greater mass of the illiterate form the bulk of his admirers had almost passed into the category of a minor Avatara at least, though he is always protesting against the miraculous powers which the masses have been attributing to him. And why not, pray ? Does not the Gita say ? *Yadyad vibhutimant Sataam Shri madurjitamevavo. Tadtadevavgacchat vam mamatejoshasambhavam.* According to this doctrine which the orthodox Hindu can not repudiate that all powerful and glorious and noble personalities should be considered as born of a part of the splendour of Vashnu, even Napolean stands a fair chance of being identified with divinity as he no doubt inwardly aspired after the custom of the later emperors of Rome when he put on the laurel crown in imitation of them. It may be that he did not possess much godness but he was legitimately conscious of an almost superhuman sense of power till his day set. If you will not take it too seriously. I will say that if I were a writer of a modern Purana I would gladly place Swami Dayananda in a niche in the pantheon of Avataras. His vigorous attack on Hindu orthodoxy——apart from its justice or otherwise would not deter me from doing that in spite of the Arya Samajist's protest against turning a personality into an Avatara who denounced the very idea of such beliefs, for there is a very good precedent in the person of Budha who launched a vigorous attack on the Brahmanism of that day, being placed within that cat egory. And this too not by those merely who said that he had come to delude the evil-minded and turn them into materialists disbelieving the potency of the Mantras in order to make them harmless against the good through this very unbelief, but in a most serious and reverential manner by the author of Gita-Govind, and Tulsidass still later, about whose orthodoxy no question has arisen since they established themselves as great poets and Bhaktas or devotees. This is saying no more or less than even what the Muslims better informed about their religion believe that God has not left any people or age without a guide or a prophet. Thus there is many a minor avtara in my pantheon though I do not belong to any orthodoxy.....But I had promised to give you the result of my study of Kalki Purana, and have been indulging in these generalities instead. Well this is the result of my study. There are a few things worth mentioning about the Purana in particular but they are very few. And I will reserve them for another occasion, by which time I hope to forget to say anything about the matter, and I trust you will do the same, to save me further trouble of writing.

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Shri Madhwacharya & Rishi Daya Nanda.

(By P.Dharm Deva Siddhantlankar)

In the October number of the 'Vedic Magazine' there appeared something relating to the similarities between the doctrines preached by Shri Madhwacharya and by our Acharya Rishi Daya Nanda. In south Canara where I have been working since about a year and a half dualistic Vaishnavism as preached by Shri Madhwacharya is still a living religion, it has been a great pleasure to me to go through the works of Shri Madhwacharya and to-day I propose to lay before the readers of the 'Vedic Magazine' some points of contact between the doctrine held by the two eminent Acharyas——both of whom were Aditya-Brahmacharis and Yogis. I believe that the comparative study of this kind will certainly be interesting to our readers.

Shri Madhwacharya was a great religious and social reformer who flourished in the thirteenth century. Unlike Shri Shankaracharya but like Swami Daya Nanda Saraswati he mainly look his stand on dualistic Philosophy. He was strongly opposed to the Maya Vad of Shri Shankaracharya. In his condemnation of the Advait theory, he goes so far as to call the followers of Shri Shankaracharya atheists and Rakshasas. In this matter he has certainly gone a step further than Rishi Daya Nanda himself. It is because perhaps he strongly felt the bad effect of the theory of illusion leading to inertia and irreligion. How far his interpretation of the Upanishads, Vedant Darshan and the Bhagwadgita is right I am not going to discuss here. Leaving the matter for some other occasion, I would like to take up here what are eternal truths and differences according to Shri Madhwacharya. The following verses from the Mahabharat Tatparya Nirnaya of Madhwacharya are especially to be taken note of in this connection.

सत्या विष्णोर्गुणाः सर्वे, सत्या जीवेशयोर्भिदा।
सत्यो मिथो जीवभेदः, सत्यं च जगदीदृशम्॥
जगत्प्रवाहः सत्योऽयं, पञ्चभेद समन्वितः।

That is to say—All the attributes of God——His Omnipresence. Omni science, Omni-potence, Kindness etc., are eternally true, (2) The difference between the soul and God is eternally true, (3) The difference among the souls themselves is eternally true, (4) This Universe as it appears is real, not unreal (मिथ्या) as the Vedantis believe and (5) The cycle of the world is also real. Those of our readers who have carefully gone through the works of our Acharya Rishi Daya Nanda will at once observe that both these eminent Acharyas are quite at one on these points. Shri Madhwacharya then goes on to say that there are five differences which exist under all circumstances, in all conditions, and in all times. These differences in his own words are the following:—

जीवेशयोर्भिदा चैव, जीवभेदः परस्परम्।
जड़ेशयोर्जड़ानां च, जड़ जीव भिदा तथा॥
पञ्च भेदा इमे नित्याः, सर्वावस्थासु नित्यशः।
मुक्तानां च न हीयन्ते,तारतम्यं च सर्वदा॥
म० भा० तात्पर्य निर्णयः

i. e., (1) The difference between soul (जीव) and God, (2) the difference

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among the souls themselves as already pointed out, (3) the difference between the inanimate objects and God (4) the difference between various inanimate objects and (5) The difference between the souls and inanimate objects, all these five differences do never cease under any circumstances and at any time. Even the emancipated soul or **मुक्त जीव** is different from God. I need not remark here that Rishi Daya Nanda sees eye to eye with Shri Madwacharya on all these points. Both of them take their stand on the Vedas, though the former quotes freely from the Puranas also. Let me hasten to point out other points of contact between the doctrines held by the two Acharyas.

(2). As regards the Vedas the position of Shri Madhwa Acharya and Rishi Daya Nanda is mainly the same. Not only do both regard the Vedas as final authority in all matters but they are also at one is asserting that all the Mantras of the Vedas have got three meanings which are generally known as **आध्यात्मिक** (Individual) **आधिभौतिक** (social) and **आधिदैविक** or (cosmic) **सर्ववेदेषु त्रयोऽर्थाः** that is what Shri Madhwacharya states at the very outset of his commentary on the Rig Veda. Both these Acharyas are also of the same opinion regarding the terminology of the Vedas. To my surprise I found that Shri Madhwacharya goes to the root-meaning of each and every word and believes like Rishi Daya Nanda that Agni, Mitra, Varuna, Saraswati and all such names pre-eminently stand for God in the Vedas. Like our Acharya he explains the words like Soma and Yajnas in their spiritual sense. In this respect his short notes on the Vedas are really of very great value to those who have a desire to know the inner meaning of the Vedic Mantras though in other matters their method may seems to be very defective.

(3). Now I take up the question of idol-worship. The Vaishnavism of the present day as represented by the followers of Shri Madhwacharya lays so much stress on image-worship, that it seems difficult even to conceive that Shri Madhwacharya condemned it strongly. While on one hand, we find the establishment of the very well-known Krishna-Temple at Udipi—the centre of Orthodoxy in south Canara attributed to Shri Madhwacharya, on the hand toour as tonishment, we come across the following verses in the Madhwabhashya on the Chhandogya, Upanishat 7-14.

न ह्यन्यदन्यदित्येव, ध्यातं स्यात्पुरुषार्थदम् ।
अनर्थश्च भवेत्तस्माद्, भृत्य राजेति बोधवत् ॥
राजपूजां यथा भृत्ये, कुर्याद्राजा हिनस्तिहि ।
तद्वशत्वात्तथा भृत्य एवं नामादिकं च य ॥
उपास्ते ब्रह्मरूपेण, तं ब्रह्मार्थेतराणि च ।
पातयन्ति तमस्यन्धे, तस्मान्नेक्षेत तांस्तथा ॥
अचेतनमयोग्यं च, तथैवातात्विकं च यत् ।
नोपासीतपरो ऽनर्थः, स्यात्तथोपासना कृतः ॥
माध्व छान्दोग्य भाष्य पृ. ६३०

The sum and substance of the above verses is that to meditate on a thing in a manner not in keeping with the real nature of that thing, can never lead to salvation and is also detrimental. As a king gets wroth with a man who worships his servant as himself, so God is displeased with those who worship sun, moon and other objects (images etc,) regarding them as

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God. Whatever is inanimate should never be worshipped, because such worship is harmful. Shri Madhwacharya has quoted these verses from an ancient book called **साम संहिता** in support of his view. Later on he quotes the following two passages from the books named as **उपासना लक्षण** and **संकर्षण सूत्र** respectively.

(a) **न ह्यचेतनकं किञ्चित्फलदं स्यात्कदाचन ।**
तस्माद्चेतनोपासां, न कुर्यात्कापि कश्चन ॥
(b) **अचेतनासत्यान्युपास्यान्यफलत्वविपर्यया-**
भ्याम् ॥ छा० भा० पृ० ६३० ।

Which clearly mean—No inanimate object can give us any fruit or fulfil our desires. Therefore none should ever worship such an object.

The Sankarshan Sutra above quoted enjoins that inanimate and unreal objects should never be worshipped, because in the first place, they can not fulfil our desires and in the second place, the worship of such objects leads to undesirable results. Could even Swami Daya Nanda condemn idolatry in stronger terms than these? I remember when last year on the occasion of a big festival at Udipi, I visited the place and had a talk with the Swami of the Adhmar Math, I quoted the above verses from Shri Madhwacharya's works and asked him to express his views on the subject. He admitted that Shri Madhwacharya did not lay stress on image-worship, but he recommended it only for men of very undeveloped intellect for which he quoted the well-known verse **प्रतिमास्वप्रबुद्धानाम्** where the Acharya says that the un-enlight ened or ignorant persons worship God in images. Quoting this he once more told me that they did not regard image-worship as an essential thing after passing a few early stages. Undoubtedly it seems clear, that though Shri Madhwacharya was personally not in favour of image-worship, (or was rather opposed to it) he made a compromise in the matter saying that it could be recommended for the beginners. It only shows that like our Acharya Rishi Daya Nanda he could not entirely go ahead of his times.

(4) Let us see now what were the views of Shri Madhwacharya regarding the caste-system. The Swami of the Adhmar Math in answer to my question about this subject said that the Acharya has not said anything either for or against the caste-system. But my study of the works of Shri Madhwacharya leads me to the conclusion that in this important matter also he held the same views as our Acharya Rishi Dayananda In Shri Madhwacharya's **गीता तात्पर्य्य** we come across the following verse throwing light on the views of the Acharya on the caste-system.

अधिकाश्चेद् गुणाः शूद्रे, ब्राह्मणादिःस उच्यते ।
ब्राह्मणोऽप्यल्प गुणकः, शूद्र एवेतिकीर्तितः ॥
गीता तात्पर्य अ० १८ पृ० ७०२

Which indisputably means—if the above-mentioned virtues i. e. self-denial, cleanliness, forgiveness etc are found more in a man born in the Shudra family than in a man belonging to the Brahman family, that Shudra (by birth) is certainly said to be a Brahman, while on the other hand, a Brahman (by birth) lacking in the above virtues is surely a Shudra (**शूद्र एव**)

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Is it not this asserting in the most unmistakable terms that the Varnas are to be determin by merits and not by birth? Is not then Shri Madhwacharya at one with Rishi Daya Nanda on this matter of importance also? Certainly he is. In the गीता भाष्य while commenting on the fourth chapter of the Bhagavadgita Shri Madhwacharya makes it clear that Brahman is one, in whom the element of harmony or सत्व is predominant, Kshatriya is one in whom the element of motion or रजस् dominates and so on.

सात्विको ब्राह्मणः। सात्विक राजसः क्षत्रिय। राजसतामसो वैश्यः। तामसः शूद्र इति गुण विभागः। कर्म विभागस्तु शमो दम इत्यादिना वक्ष्यते।

It is for the readers to judge whether the above quoted passages give tone to the Varna Vyavastha based on merits or not. It is interesting in this connection to note that the same Shri Madhwacharya, among whose followers to-day the hereditary caste-system and untouchability have found a strong hold, converted many fishermen belonging to the so-called untouchable classes into Brahmans. This is too well-known a fact to require any proof. Many of the Shivali Brahmans to-day admit plainly that they originally belonged to the fisherman class. Even to this day in some parts a woman belonging to the Shivali Brahman community has to fish in water on the occasion of her marriage ceremony, of course in memory of her original caste. Just the same thing is also true about Shri Ramanujacharya who converted many Pariahs or untouchables into Brahmans who even to-day while reciting the name of their Gotra use a word which shows that originally they belonged to the community of toddy-drawers. There can not be the least shadow of a doubt that Shri Madhwacharya who took such a bold practical step in the direction of elevating the Depressed classes was really a very great socialreformer. It is also known to every man in these parts that Shri Vadi Raj Swami the successor of Shri Madhwacharya regarded Kanak Das——a man belonging to the untouchable class as the greatest devotee of Vishnu and that he allowed him to enter Krishna Temple at Udipi. This untouchable was the most favourite disciple of Shri Vadi Raj Swami.

(5). Closely connected with the question of castesystem is the right of studying the Holy scriptures. The prevalent Pauranic idea is that Shudras and females are not entitled to study the Vedas. Now practically all persons not belonging to the Brahman class are debarred from the study of the Vedas in the Madras Presidency. But the following verses from Shri Madhwacharya's commentary on the Vedant may form an his views on this subjects :—

अन्त्यजा अपि ये भक्ता नामज्ञानाधिकारिणः।
स्त्रीशूद्र ब्रह्मबन्धूनां, तन्त्रज्ञानेऽधिकारिता॥
आहुरप्युत्तम स्त्रीणामधिकारं तु वैदिके।
यथोर्वशी यमी चैव, शच्याद्याश्च तथा पराः॥
माध्व ब्रह्मसूत्रभाष्य पृ० ८२

The meaning of the above verses quoted by Shri Madhwacharya from an ancient book named as Vyoma Sanhita is———Devotees even belonging to the lowest class are entitled to know the names and attributes

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of God and Shudras as well as females have full right to studying the Shastras (including the Vedas for the word तन्त्र does not exclude them). Then the names of Urvashi, Yami Shachi and other women of ancient days have been cited and it is expressly stated that noble women are certainly entitled to study the Vedas. There may be some a doubt as to whether according to Shri Madhwacharya Shudras have a right to study the holy scriptures or not (though the verses abovequoted speak for it) but as regards the right of famales there can ot be the least shadow of a doubt.

(6). When we compare the doctrines held by the two Acharyas regarding the primeval and efficient causes of the universe, we find that both of them are at one with each other in believing that matter is the primeval cause or the Upadan Karan of the world, while as God is the efficient cause or निमित्त कारण. They also agree in holding that the cycle of the universe (प्रवाह) is beginningless and endless. The following verses from the works of Shri Madhwacharya will make the point clear.

जगतो मूलमप्येष, निमित्तं न विकारवान्।

छान्दोग्यभाष्य पृ० ६२३

i. e, God is the efficient cause of the world and not the primeval cause.

अव्ययोऽयं(जगद्वृक्षः) प्रवाहेण,स्वसक्तज्ञानहेतिना

i. e., The cycle of the universe is endless or eternal. I need not tell the readers who have read the works of our Acharya that Rishi Daya Nanda sees quite eye to eye with Shri Madhwacharya on this point.

(7). There is yet much to be written but I leave it for some other occasion to point ont other points of contact and difference between the doctrines held by the two eminent Acharyas. It is generally said by those who take exception to Rishi Daya Nand's position regarding interpolations in the anciet books, that the statements of this kind are unfounded. Here I want to invite the attention of such critics to the following statement of Shri Madhwacharya made by him in the महाभारत तात्पर्य निर्णय।

क्वचिद् ग्रन्थान् प्रक्षिपन्ति, क्वचिदन्तरितानपि।
कुर्युः क्वचिच्च व्यत्यासं, प्रमादात्क्वचिदन्यथा॥
अनुत्सन्ना अपि ग्रन्थाः,व्याकुला इति सर्वशः।
उत्सन्नाःप्रायशः सर्वे, कोट्यंशोऽपि न वर्तते॥

म० भा० तात्पर्यनिर्णय पृ० ९०७

i. e., Almost all the ancient books have been lost now. Even one-croreth of the total number of ancient works is not available. And in the books available at present many things have been interpolated, some portions omitted, others altered out of neglect sometimes even deleberately. Thus the whole thing is in a tapsy turvy condition. Does not this statement gives countenance to Rishi Daya Nand's views on the subject! Let the critics judge for themselves, Rishi Daya Nand's interpretation of the Upanishads and the Vedant is just in keeping with the exposition of these works as made by Shri Madhwacharya. It is also noteworthy in this connection that both these eminent Acharyas are of the saine opinion regarding the Yajnas enjoined by the Shastras. Both of them hold that the animal sacrifices are not sanctioned by the Vedas,

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Thus the study of the works of Rishi Daya Nanda in the light of the works of other Acharyas of the same type will certainly lead us to the conclusion that our Acharya did not give expression to ideas invented by himself, but that he strained every nerve to preach once more the almost forgotton truths of the Vedic Dharma. The more we study the works of other Acharyas the more we will be impressed with the sublimity and truth of Rishi Daya Nand's teachings.

GLIMPSES OF DAYANANDA.

VI

The Ascetic.

After his voluntary exile from home, Dayananda had been practically without a penny. As if his poverty had not yet been complete, he took, at the close of Kumbha, that mighty vow of absolute renunciation and asceticism. He withdrew once more from the world of suffering and activity. On the former occasion he had receded for his own salvation. It was physical death that had appalled him as an apparition, and he had fled into the bosom of 'mother nature' for shelter and repose. In the midst of his roamings he had met a gifted Guru, whose eyelessness had given him vision intuitional, what Krishna in the Gita calls Eye Divine. He was convinced that he was immortal, and to test the potency of the charm, he had gone out to see death face to face once more. The Guru had laid on him the burden of succouring the whole human family. For a huge humanitarian effort he had now left the cosy shades of secluded wildernesses. The peaceful hermit had come out to thunder over the roaring babbles of Kumbha. He had thundered, he had roared. But the babble of Kumbha was found stronger and louder than his own thunderings and roarings. The spectacle was more fearful than that of physical death. Here were masses of human beings, living to all appearances, and yet dead, except only to hollow convention, that haggard spectre of lifeless superstition. His uncle's and sister's death had driven him from home. His fellows beings' life—life more fearful than death—drove him from Kumbha. Those that depended for their felicity, both physical and spiritual, on a certain stream of water, nay on a step on its bank, not as a poetic flight in an idealistic dream, but in the prosaic sense of men of the world, who sought to physically bathe for beatitude and pressed in an egrigious fashion to a torrent of water, descended as they believed, in fact, from heaven,who with folded hands prayed to it, prostrated before it, more awful still, made their souls abject before it in beggarly solicitation——these people enacting poetry in a rhythmless life of prosaic disharmony, were a miserable travesty of both poetry and religion.

The spectacle went into the core of Dayananda's heart and stirred its innermost depths. He flung from him the scanty clothes he had. A copy of Mahabhashya too, that had been with him, and which in his wranglings with *pandits* had formed his sole authority for grammatic accuracy, he sent away to his *guru*. For the redemption of a misguided humanity greater *tapas* was needed than had been sufficient for his own enlightenment out of the shadows of Shivaratri.

And now Dayanand might be seen naked, with only a loin-cloth on. After bath he would seat himself in a posture that kept his private parts covered till the wet loin-cloth had dried, for he had no second loin-cloth to replace it. For food

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he depended on offerings that the accidental charity of a passer-by might perchance place before him. It was so in summer, it was so in winter, in rains, in all seasons.

During chilly nights of Pausha and Magha he might be observed sitting on the cold sands without a shred of a cloth on him. Men in their mercy threw over him rugs, when he was immersed in his meditations, but as soon as he rose from his trance, he cast these away, and was in nature's garb again.

One moonlit night a Christian padre, accompanied by a high official, found him sitting in this fashion. His well-built body shone on the sand as a human mould of health and beauty. The official was curious to know how the Swami could in such bitter cold manage to sit without clothes. The jocose vien in the clergyman was hard to control. The latter at once broke out :—

"The Swami has abundance of nutritious food---Khir, Puri, Malpua. What business has cold to effect a constitution so profusely and daintily fed."

The Swami laughingly retorted :—

"Less profusely, sir, than a Christian father's,whose daily grace is pronounced over quartered beasts and boiled eggs. Your food, sir,is said to generate heat. Will you kindly take off your overcoat, your other coat, your shirt, your sweater, and all the layers of clothes, piled one on the other on your body, and test the heat of your dainties in the Pausha cold of the Ganges bank ?"

The official felt the point of the remark and at once silencing his jolly companion requested the Swami to please be serious, and answer his query as regards his, what he regarded a, miracle of ascetic endurance.

"It is simply the force of habit. With all other parts of the body covered, covered again, and yet again profusely covered, you hold your face bare even in this bitter cold. From your childhood upwards you have held it so, so that now you do not in your face feel the pinch of freezing chill. Even so have I habituated my whole body."

What an unassuming answer ! Was not the Swami by these exercises preparing the ground for that compulsory asceticism which his zeal as reformer was to impose on him in later days, days of his undaunted denunciation of falsehood and hypocrisy. With a prophet's vision, he had foreseen the force of opposition he would arouse by calling to bay the hydra-headed monster of superstition, a preliminary glimpse of which he had caught in the persistent perversities of Kumbha pilgrims. Not that such life was his ideal. Later when he had established for himself a position, a foothold, he clad himself in cotton, silk and wool, and lived in houses and camps. Human art is the glory of man's capacity as Creation's Lord. Made in the image of God he imitates God; he creates his own world out of the very world that God has created for him. That is his special destiny. Comfort, instead of degrading, exalts him, provided that comfort is not sucked out of the bleeding bodies of his brethren.

It was in the course of these roamings that Dayananda saw one day a woman throwing her dead baby into the Ganges, and taking off the piece of cloth in which she had covered her child's corpse. A shriek escaped her lips as she threw her darling naked into the howling watery abyss. On inquiring it was found that it was indigence, penniless poverty that had compelled the mother to strip her dead child of his last clothing. India's indigence stood painted here in clear colours, and Dayananda to whom the intellectual bankruptcy of India had disclosed itself in the panorama of Kumbha, saw a living picture of its economic poverty in this heartless act of an otherwise loving motherly dame. His resolve of asceticism was redoubled. The ills of humanity could be cured only by taking those ills on one's self. And Dayananda became indigent, roaming naked, wandering homeless, having nothing that he could call his own.

The sting of poverty can be realised

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only by those that become poor. If Dayananda in later days could advocate the cause of the orphan, the widow, the dumb sub-human creation, the down-trodden Shudra, anything and anybody that was in affliction, it was because he had passed through that furnace himself.

Misery hardens man too, If adopted as a part of ordinary human life, it blunts the finer senses. The motive to remedy the ills of fellow-beings is, by the adoption of such life, taken away. Dayananda, therefore, in the days he was busy preaching his time-worn gospel of the high destiny of man, was humanly lodged and humanly clad. He took ordinary human food, and lived in ordinary human comfort. It were ill-advised sympathy to weep all sympathy out. Mourning has its place in human psychological disposition. It softens the heart of man, and brings on a mood of kindness and affection. Yet the world has to go on and the affection to be a happy ambrosial feeling has to nerve itself, and fall on other resources than morbid melancholy.

Dayananda had passed through that melancholy mood. His asceticism stood him in good stead when the hour came of trial. But he was not an ascetic all his life.. Aseticism, as we said, was a preparation for the hard knocks of a life of cheerful toil. It could not by itself be a goal ; as some sects seem to have assumed.

CONTEMPORARY THOUGHT REVIEWED.

THE FUNCTION OF THE ATMA.

In the *Theosophist* for March 1923, appears an article, entitled The Mystic Intuition. The following extract from it will enlighten the reader as to the function of the soul in the psychological composition of a living being:—

There is another objection to the sense-impressionist school, and an equally serious one. If, as it is said, sense-impressions are the root and ground and material of thought, what is it that in the mind has the faculty of comparing and contrasting one impression with another? Mr. Karl Pearson, in his book *The Grammar of Science*, compares the brain with a central telephone exchange, which receives messages or "calls" from senders in the form of sense-impressions, and the originality of the operator or clerk in this exchange he says, "is confined to immediately following their behests or to satisfying their demands to the best of his ability by the information stored in his office". The important things to consider, according to Karl Pearson, are the senders' messages; the operator simply carries out, more or less automatically, the instructions contained in the messages. But we know very well that a central telephone exchange cannot be efficiently carried on without a degree of intelligence in an operator, without some capacity in the operator to understand a message or call, and use this intelligence to satisfy the caller's wishes, which may vary every three or four minutes. The point is, that we must assume a capacity in the mind to receive and distinguish sensation from sensation, impression from impression, and also the mind must possess the capacity to establish a relation between itself and an object causing the sensation. Anynumber of stored sense-impressions will never produce something in the mind to distinguish one set of impressions from another; such power cannot be the result of an indefinite accumulation of impressions and sensations.

Mind alone cannot produce thought by reason of its own activity, any more than sensations, as such, can do so. Dr. Annie Besant, in *Thought Power, Its Control and Culture* mentions two opposite points of view in regard to this: one declaring that

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"not only are sensations the materials out of which thoughts are constructed, but that thoughts are produced by sensations, thus ignoring any Thinker, any Knower. Others, at the opposite extreme, look on thought as the result of the activity of the Thinker, initiated from within, instead of receiving any impulse from without, sensations being materials on which he employs his own inherent specific capacity but not a necessary condition of his activity." The full truth, as Dr. Besant points out, lies between these two views. Thought arises as a result of impulses received from sensation; yet unless there were an inherent capacity for linking these together, of organising them, of establishing relations between them, and also between them and the external world, there would be really no thought at all. There must be perception of the object causing sensation, in order to produce thought, and when this recognition and relation is effected, thought can be said to arise. It is necessary that the relation of Knower and Known be established, before any knowing becomes possible. Thsis of course, is only a reflection down here of Being and Non-being.

ART AND THE ARTIST.

To the same journal Mr. Jinarajadasa contributes an instructive paper on "The Religion of Art". How Art is a reflection of the Artist is set forth in the following lines:—

There is no such thing as an art which can be separated from the artist as a man. He is a transformer, but if his character is coarse his art is coarse. It may not be recognised as such, in his own generation. You may have profligates creating in music or in painting, and commanding success; but, when the world passes on a generation or two, and profligacy is no longer seen in the old light, but as something derogatory to the dignity of the soul, then all those creations are seen as mere empty forms without an eternal life. Because of this intimate relation between the artist's nature as a man, and what he creates, there can be nothing in the artist's life which is not important. A violinist's thoughts, his words, his deeds, his ambitions and his jealousies are reflected in the tones which he brings out from his violin. You can not separate the personal nature of the artist as he bodies forth. That is why sometimes you get a purer message of Art from some boy or girl who is playing or singing some simple thing than when that same thing is played by a virtuoso or sung by a prima donna. You are nearer to the heart of the thing, because the boy or girl is less spoiled by life; the personality which bodies forth, which reflects it, is purer, and so you come one step nearer to the eternal realm of Art.

So close is this relation between Art and the artist's own personality—what he calls his "private life"—that I would say distinctly that, much as most Western artists are meat-eaters, they would be better artists if they were vegetarians. The very fact that a cruelty is imposed upon animals through one's eating meat reflects itself in one's art. You may not be "found out" in this generation, but you will certainly be found out when the whole world is vegetarian, for it will then say: "This picture was painted by a meat-eating artist." I am putting this forcibly, so that you may understand the subtle relation which exists between every cell of the artist's body and the thing which he creates.

ART AND COMMUNITY.

The soul of the community expresses itself in its Art. Says the writer—

Obviously there is a very close relation between Art and the community and this close relation has been very strikingly put in a Chinese proverb. In China they put things in a quaint way, but what they say you never forget. The proverb is this: "If you have two loaves, sell one and buy a lily." That is a magnificent saying; it is a statement of the greatness of a nation. Our modern statesmen think of the greatness of a people merely by the worldly possessions, the "loaves and the

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fishes," which the nation has for its own. But in a true ideal State, where every man is at his best, the ideal which a statesman will have before him for his country is that the State's organisation should be such that every man is given an opportunity to be at his best.

Now, science cannot do that. Science can never appeal directly to the individual but Art can. It is Art which moulds the soul of a people and creates and civilises. Science comes merely to crown a civilisation, but the moulding, the fashioning, the creating of a civilisation is done through Art. So powerful is this subtle influence of Art, to awaken the hidden best in the individual, that I go so far as to say what may seem nonsense—that the more Art there is in a nation the more business there is too. For when each individual is artistic, and responds to the massage of iife which Art can give, he is a bigger individual, he is a more powerful dynamo of the forces of life. When thereafter he turns his mind to the development of the nation's resources, he sees the problem of business in a larger way. At once you can see what an utter calamity you are courting if you let your State Orchestra disband, for want of money. The wealth of Sydney is not in its Wool Exchange alone, it is also in this place, the Conservation of Music. Thousands come here to find a little bit of themselves as souls, and a little discovery of yourself as a soul, even if it is only once or twice in three months or so, is quite enough to last you for the rest of the year, For all must grapple with the problem of life in a more dignified and grander way as they grow. We have to realise a new ideal with regard to prosperity. The prosperity of a nation is not to be judged by its bank balances, but by the "soul forces," as we say in India, which the nation contains, by that spiritual content which is in each individual in the nation. The true contribution to this nation's strength by a citizen is not the taxes which he pays, but the quality of artistic appreciation which he has. Indeed, when we begin to see the true values in life, then a well nurtured child, singing, dancing, playing, reveals more of the universe than a powerful savage who carves out for himself a kingdom. Indeed, such a "little child" shall lead mighty empires.

MALARIA AND ITS CURE

The following extracts are taken from a learned article by Pramathanath Bose, B.Sc., contributed to the pages of *The Calcutta Review* for Feb. 1923:—

There are two factors concerned in the propagation of malaria—the Anopheline mosquito, and the malarial parasite (Plasmodium malaria). Quinine has, of course, no action upon the former, and it does not appear to have perceptibly reduced the activities of the latter. The reasons are not far to seek. The parasite which causes malarial fever belongs to the lowest order of the Animal Kingdom, the Protozoa. It has the rather unusual capacity of existing in asexual as well as sexual forms. Quinine kills the former, but has hardly any action upon the latter.

In Mian Mir last year crescents were exceedingly numerous in the blood of European soldiers who were receiving considerable amounts of quinine once or twice a week, and in this respect, the examination of their blood yielded results which were very different from those obtained in the examination of the blood of untreated natives. In the blood of the latter it was rare to find crescents. Relapses of fever which almost certainly were brought about by the development of the female crescents parthenogenetically were also exceedingly frequent among the European troops, and it appeared doubtful whether the large doses of quinine at intervals of a week had any effect in preventing these relapses. It is possible, therefore, that by administering large doses of quinine more or less in a haphazard manner we may not only be placing the patient in such a condition that he is very liable to relapses, but may

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be increasing enormously the sources from which anopheles mosquitoes become infected,"

The dangers of quinine do not end here. Fever, called quinine fever, may be caused and maintained by the continuous use of quinine under certain circumstances. "This is probably the case with many patients in whom fever persists, notwithstanding the adminisration of large dosee of quinine F. Plehn is of opinion that quinine sets up a disintegration of the blood corpuscles, especially in persons whose blood cells are abnormal, more especially from malaria; in the mildest cases this is hardly perceptible, but in serious cases it may cause hœmoglobinuria (Blackwater fever). In quinine fevers no parasites are found in the blood, and signs of quinine intoxication are present ". The outbreak of blackwater fever has been observed by various investigators "to immediately follow the use of quinine, even in quite small doses. Of 43 cases of blackwater fever which came under F, Plehn's observation in Cameroon, 24 positively broke out a few hours after the administration of quinine; and of 55 cases treated by A. Plehn in the same place 48 of the attacks were directly caused by quinine. Most of the attacks set in two to four hours after the administration of quinine; in rarer cases, probably in consequence of retarded absorption, the attack commences later even as much as ten hours after. For this reason Koch has made the assertion that blackwater fever, as a *rule*. is solely *quinine poisoning* without malaria taking any part in the condition. Baccelli made the same assertion in regard to malaria--hæmoglobinuria in Italy."

Then, again, quinine in large doses—and small doses are now considered by many authorities to be useless—often, produces ringing in the ears, dyspepsia, deafness, headache, giddiness convulsions. &c². These symptoms show how very adversely the constitution is affected by quinine, and from what has been said above, it will be apparent, that in many cases, the benefit it confers is problematical, but the injury is sure, and that the constitution is damaged, and its capacity for resisting and overcoming disease diminished.

Malaria was endemic in India, especially Bengal, for good many centuries before 1860, but was kept down very low in areas such as the districts of Burdwan, Hooghly, Nadiya and Twenty-Four Parganas, where the endemicity has been very high since that date. Quinine, however, was unknown before the forties, and but little known before the sixties of the last century. The indigenous febrifuges then used were. Nata *Guillandina (Coesalpinia) Bonduc*, Nim *Melia azadirachta* (*Azadirachta Indica*), Shefalika *Nyctanthes Arbortristis*, Chirata *Agathotes Chirata*, Nishinda *Vitex Negundo*, Charaigorwa *Vitew Peduncularis*, Gulancha *Tinospora Cordifolia*. Palta (Leaves of *Trichosanthes dioica*), etc, In regard to Nata, Watt in his "Economic Products of India" (1883) says, "The seeds are said to possess well-marked anti-periodic properties and are largely used by the natives instead of quinine. For this purpose they are pounded with black pepper, from 5 to 30 grains being regarded as the proper dose. Ainslie seems first to have drawn the attention of Europeans to this powder, but even up to the present date it has not apparently taken the position which it deserves as a tonic and febrifuge."

Voigt in his "Hortus Subarbanus Calcuttensis," 1845, observes: "One of the seeds of this plant [Nata] pounded into paste with three or four peppercorns, and taken from three to four times a day in a decoction of Chirata is an excellent febrifuge. the seeds are intensely bitter and powerfully tonic, and shonld not be neglected, at least, as an adjuvant, where *bark* and *quinine* disaggree with the constitution."

Writing about *Nim* in 1858, Drury in his "Useful Plants of India" observes: "The bark which has a remarkable bitter taste, has been much employed of late years as a fair substitute for cinchona. The natives consider it a most useful tonic in intermittent fever and chronic rheum-

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atism, administering it either in decoction or powder." Voigt speaks of the bark of this tree as a 'good substitute for the Peruvian bark.' Drury speaks of Chirata as 'one of the most esteemed of Indian medicinal plants, being especially valuable as a tonic and febrifuge.....Its febrifugal properties are in high estimation with European practitioners in India who use it instead of Cinchona when the latter is not to be procured."

An experienced allopathic physician, L.M.S. of the Calcutta University, wrote in the monthly journal *Ayurveda* (Ashar, 1325), that he had found the powder of Nata seed to be much more efficacious than quinine, and that it does not produce any deleterious after effects like quinine.

THE WORLD OF BOOKS.

Ancient Tales of Hindustan. By Miss A. C. Albers. Published by the author, 29, Baniapukar Road, Calcutta.

This book contains five poems, each dealing with a popular hero in India's history. The poetry of the book is attractive. Every line breathes romance. The touch of feeling that characterises the lively description on every page of the book is truly poetic. The pity is that what a whole enlightened India regards history has been treated of by the author as mere 'tales', as if the episodes had no more authenticity than the story of King Arthur narrated by Tennyson in his Idylls. Shri Krishna and Prahlad, for instance are not simply spoken of in literature but monuments so tangible as living cities commemorate them to this day. The author of the book under review has no doubt simply reproduced what books of fiction had already distorted and made fiction of. The original responsibility, therefore. for the dishabilitation of India's history does hot rest on her. Yet all writers in the present age who love India, as the writer of these 'Tales' evidently does-- her whole poems are permeated by this feeling, must take care to preserve the ancient history of India intact, for in that history is embodied India's greatness. For the reader's benefit we reproduce below a few extracts from the beautiful poems.

Mother's love,for instance is characterised so charmingly in the story of Dhruva:—

The mother, ah the one who could not cease
To care, to love, she who in silence prayed,
And knew not any force that could have strayed
Her mind and her affections from this boy.
Ah, motherlove is strong without alloy,
That is the force that is not of this earth,
Hallowed, unshaken, pure—it had its birth
In spirit realms, thence strayed down to this sphere,
Its roots in Paradise, its blossoms here,
And with its virgin bloom this dark world dowers.

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The following lines are an apt description of the fates, good or bad, of men:—

Oh Fates of Mortals, you have many a gift,
For those shore seeking wanderers who drift.
Still on the sea of life. You may bestow
What'er your fancy suits on us below
You make of man the plaything of your whim.
You taunt, you please, you tempt, you punish him
And then leave him to marvel or to weep.
But p'rhaps you are right. Th' unfolding mind must reap
Experiences, be they curse or bliss.
But the most stirring of your gifts is this,—
When the strung cord on which all hopes are hung
Snaps suddenly and to the winds are flung
Scatt'ring to fragments as he sees them fall.
Man's hopes, his dreams, his aspiratios —all
While he looks sadly on, bewildered dumb.
Is this to teach him equilibrium,
Indifference ? Or is it merely play,
A joke to see him either curse or pray ?
Perhaps 't is more than all of these, who knows ?
But if the world be nought but shadow shows.
Why waste much feeling—fear, regret pride ?
Were it not best to cast the whole aside,
Fling it away like a half-broken toy ?

Yogmaya. By the same Author. Published by herself.

This is a dramatic poem to which a few others of the same type are added.

A Study of Caste. By Prof. Lakshami Naresha. Published by the Author, 367, Mint Street, Madras. Price Re. 1-8-0.

The author has before him only the dark side of the system. In its inelasticity of the present age the system does deserve condemnation. The plight of the untouchables in particular damns it as nothing else could. Such, however, was not the character of the system in all ages.

Some division of the society there must be. Call them castes or classes ; the the name does not so much matter. In ancient times when division was based on merit, it was a wholesome institution. Today when birth determines caste, the whole society has become stagnant on account of it. Into the whole community have crept evils that cry vociferously for reform. The necessity today is to recast the system into its old mould, not to cry it down, as the publication under review purports to do. The book is one continued essay covering 160 pages and makes tedious reading.

Swaraj Cyclopædia for 1923. Compiled by D. K. Bharadwaj Vidya Bhushan. Published by S. B. Bhide, B. A., B.L., the Bhide Co. Weaving Works, Mangalore. Price Re. 1.

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This is a diary for the current year. Besides dates of the Christian year Hindu *tithies* and Hijra *tarikhs* are also indicated in it. The system followed in the case of the Hindu *tithies* is, however, that observed perhaps in the Deccan. The special feature of this diary is the copious information it contains as regards the political, industrial, economical and educational condition of the country. Comparisons are here and there made with conditions obtaining in foreign countries. A short history of the progress that things have made in India under the British rule is presented to the reader in a compendious form. Many things valuable, and nothing superfluous has been included in this sketch.

EDITORIAL REFLECTIONS.

SHUDDHI IN JAMMU.

The martyrdom of M. Ram Chandra has accelerated the progress of Shuddhi in Jammu. About four thousand Meghas have already been admitted into the Arya Samaj fold, and steps are being taken to admit more. The work is not without its difficulties, but Arya Samaj missionaries are trying to overcome them by dint of their religious enthusiasm and tact. The following note containing facts and figures as regards the depressed population in the Jammu and Kashmir State has been prepared at the instance of the Secretary, Arya Pratinidhi Sabha, Punjab. It will give the reader an idea of the magnitude of the reclamation work that awaits us in that locality alone:—

The question of reclamation of the depressed classes has fortunately begun to receive the attention that it deserves. Leaving aside its political significance, with which we are not directly concerned, the question is one of very great religious importance to the Arya Samaj. In the all round general cry of uplifting these classes attempts are being made by Mohammadans, and Christians to bring the members of these classes into the fold of their respective religions. The Salvation Army under the command of General Booth is making renewed vigorous attempts to do the proselytising work and even Agha Khan has felt the necessity of turning his attention to this important question. Signs are not wanting that Mohammadans have commenced this work. It is therefore essential for the Arya Samaj, the "Watch dog" of the so-called Hinduism, to seriously take it up with the least possible delay.

2. The murder of Mahashai Ram Chan has brought the question of the reclamad tion of Meghas in the Jammu territory to the forefront. The total area of the Jammu and Kashmir State is 84, 432 square miles. It can be conveniently divided into the following three Provinces consisting of the districts shown under each:—

I. Jammu Province (including Jagirs.)
   1. Jammu District.
   2. Kathua District.
   3. Udhampur District.
   4. Riasi District.
   5. Mirpur District.
   6. Bhadarwah Jagir.
   7. Punch Ilaqa.

II. Kashmir Province (including Jagirs).
   1. Kashmir North.
   2. Kashmir South.
   3. Muzaffarabad District.

   } Valley Province.

III. Frontier Districts.
   1. Ladakh.
   2. Gilgit.
   3. Frontier Ilaqas.

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There are 61 towns and 8865 villages in the whole State.

4. The total population of the State is 31,58,126 persons which is distributed among the various districts as follows :—

Jammu Province	...	1597865
Jammu District	...	326691
Kathua District	...	151802
Udhampur District	...	215725
Riasi District	...	206809
Mirpur District	...	324923
Bhadarwah Jagir	...	37512
Poonch Illaqa	...	334393
Kashmir Province	...	1295201
Kashmir North	...	460786
Kashmir South	...	639210
Muzaffarabad District	...	195205
Frontier Districts	...	285000
Ladakh	...	186656
Gilgit	...	23969
Frontier Illaqas	...	54435

The following are the details of this population according to the various religions :—

Brahmanic	...	689342
Aryas	...	1047
Brahmos	...	1
Total	...	690390
Sikhs	...	31553
Jains	...	345
Budhist	...	36512
Zorastrian	...	31
Mohammadans	...	2398320
Christians	...	975

The distribution of the population according to the various religions in the different provinces is as follows :—

JAMMU PROVINCE.

Hindus	...	626439
Sikhs	...	16659
Jain	...	345
Buddhist	...	452
Zoarastrian	...	5
Mohammandans	...	953293
Christians	...	672

KASHMIR PROVINCE.

Hindus	...	62414
Sikhs	...	14772
Jain	...	...
Buddhist	...	3
Zoarastrian	...	26
Mohammadans	...	1217768
Christians	...	218

FRONTIER DISTRICTS

Hindus	...	1577
Sikhs	...	122
Jain	...	...
Budhist	...	38057
Zoarastrian	...	...
Mohammadans	...	227259
Christians	...	85

In connection with the above figures of the Jammu Province it is necessary to bear in mind that out of the total number of Mohammadans 302719 reside in poonch Illaqa whose total Hindu population is 21021 persons only.

5. The facts and figures in para 4 above will show that the major portion of the Hindu population resides in Jammu province and as the depressed classes form a part of Hindus the work of reclaiming them is to be done in this province. The following are the various classes which though classed as Hindus are occupying this position on "debatable grounds":—

Batwals	...	11175
Basith	...	7386
Bawaria	...	33
Bazigar	...	121
Chamiar	...	38752
Chuhra	...	231
Dum	...	36128
Gadri	...	354
Ghirt	...	131
Koli	...	1784
Megh	...	74762
Rotal	...	970
Sansi	...	45
Saryara	...	2626
Thior or Dhiar	...	2756
Total		177,253

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Thus out of the total Hindu population in Jammu Province 28. 3. per cent belongs to the so-called depressed classes. The figures speak for themselves and no comment is needed to bring out in a more vivid way the pitiable pass to which the wrong sense of feigned superiority has brought the Hindus.

6 Of the classes Bawarias, Bazigars, Chuhras, Gadri, Rotal and Sansi may be left aside for the present. Their number is too small and in their case the results achieved will not be commensurate with the labour involved in the work.

The following table will show the population of the remaining classes in the several districts of the Jammu Province

District.	Megh.	Dum.	Chamiar	Batwal.	Koli.	Saryar.	Thiar.	Total.
Jammu ...	30,560	11,273	12,915	9,715	...	925	53	65,414
Kathua ...	7,131	11,892	7,684	215	578	801	...	28,301
Udhampur ...	20,995	9,489	5,093	238	1,205	448	...	37,469
Riasi ...	7,209	2,796	5,795	121	...	452	2,576	18,949
Mirpur ...	1,582	296	6,558	631	...	...	118	9,185
Bhadarwah ...	7,074	845	628	187	...	...	...	8,734
Total ...	74,551	36,591	38,673	11,107	1784	2,626	2,747	1,68,070

The above statement will clearly show that the greatest amount of work is required to be done in Jammu District. This is necessary not only in view of the largest number of men available in this district but also in view of the importance of Jammu which is the winter capital of the Darbar. There was a prevailing impression that His Highness would not permit the reclamation work being done. The recent Shuddhi in Jammu has given the lie direct to that impression but much still requires to be done in this direction and if we can successfully do solid work in this district a very favourable impression will be created in the mufaesil which will very much facilitate our work there.

In the end I may express the necessity of doing uplift work among those whom we have reclaimed. Much is to be done for them and unless we turn our attention immediately to this aspect of the question our future activities will be greatly hampered and we will be false not only to these poor people in whose minds high hopes have been raised by our action but we will also be false to our mission.

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THE GURUKULA ANNIVERSARY

Detailed report of the anniversary of the Gurukula, Kangri, has, we regret to have to say, not yet arrived, wherefore the readers will have to wait for a month more to have a full account of the deliberations of the great *Mela*. The *Mela* this year was in most respects a replica of its predecessors. There were lectures, there were conferences, most notable among these being that for the redemption of the Rajputs in Agra and Mathura districts. Swami Shraddha Nand was the president of this conference and great enthusiasm prevailed when he narrated the story of his success in bringing round Sanatanist pandits who while performing the ceremony of the reversion of these misguided brethren of theirs showed, as an expiation for their former callousness, impatience now to eat from their hands.

A special feature of the *Mela* which appeared to be an improvement on all the anniversaries that had preceded it was the regularity with which large numbers of Aryas, both men and women were seen early in the morning saying their daily prayers. Parties of singers went about making *Sankirtan*. This appeared to be a remnant of the Dayanand week which had been celebrated only a few days back with a great display of devotion and enthusiasm. This is religion in its true colours. The spirit underlying these orthodox performances deserves to be encouraged. No attempt should be spared to foster and perpetuate it.

Of donations the most noteworthy are two. One amounting to Rs. 40,000 of which Rs. 30,000 are meant for the foundation of a chair in the Veda Vidyalaya, and the remaining Rs. 10,000 are designed to be spent in furthering the foreign mission of the Arya Samaj, comes from Messrs. Hari Ram, Kirpa Ram, Rawalpindi. The other is of property, valued at Rs. 60,000, half of which goes to the Veda Vidyalaya for the foundation of another chair while the other half has been laid at the disposal of the Arya Pratinidhi Sabha Punjab, to be utilised as the Sabha thinks fit. The donor in this case is Pandit Nihal Chanda of Delhi. Other collections amounted to about twenty-six thousand rupees.

The output of the Gurukula this year is nineteen Snataks, one of whom took the degree of Vidya Vachaspati which those scholars have a title to wir, who after graduating practically serve the Gurukula, and submit a thesis which being approved the degres is awarded. Eight of these snatake offered themselves for service in Agra and Mathura, and have since departed to work under the guidance of their quondon *acharya*, Swami Shradhananda. Four others have begun working under the Arya Pratinidhi Sabha Punjab. Thus twelve out of nineteen new graduates are already in the field of active religious service. The proportion is encouraging.

Besides the educational value of the institution, the *Mela* it organises every year has for the masses an educative

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value of its own. It is only at Kangri that Arya Samajists from various parts of the Hindu continent meet and live together for days. A communal consciousness is aroused thereby, which could by no other means be awakened. Once a year we see our diffused strength concentrated. Provincial angularities are rounded off. A spirit of oneness takes its birth in the midst of the anniversary activities and we return a homogeneous community, a uniform religion, an accommodating creed.

The anniversary regarded from whatever point of view was a success, on which we congratulate the Governor, P. Vishambhar Nath and his colleagues.

THE KANYA GURUKULA.

While gratefully accepting the donation of a Lac of rupees which Seth Raghu Mull of Dehli had already promised and to which he has now added another of Rupees 40,000 for the purchase of a site, undertaking further to donate Rs. 500 per month during the first year of the working of the institution, The Arya Pratinidhi Sabha, Punjab, has sanctioned the opening of a Kanya Gurukula at Dehli. This Gurukula will be worked on the same lines as the Gurukula for boys at Kangri, excepting where the special requirements of the tender sex warrant a change. It will begin working on the first of Baisakh next, i.e., 13th April 1923. P. Vidya Vati Seth B.A., Editor, Jyoti, has kindly consented to work as Honorary Principal, while her sister Shrimati Radha Rani, a lady of saintly habits will assist her in superintending the Ashram. The Governor of the Gurukula at Kangri will be the Governor of this Gurukula too. The prospectus of the institution containing the scheme of studies and other rules and regulations will shortly be published. The course of studies will cover ten years. The institution will start with four classes, and admit pupils aged not more than ten years, applications for which may be addressed to the Mukhyadhishthata, Gurukula Kangri, District Bijnor, U. P.

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